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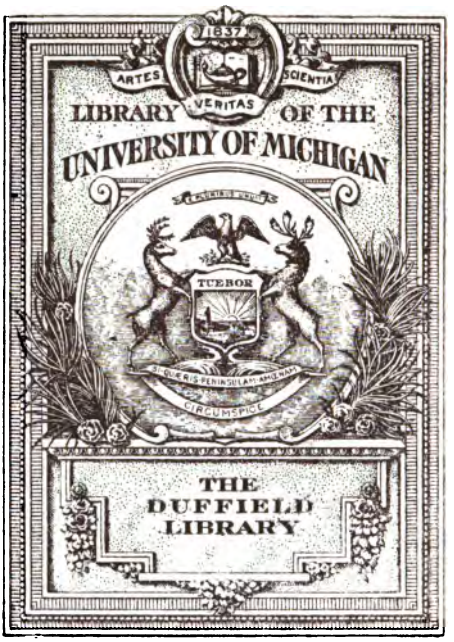

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THE

NONCONFORMIST'S MEMORIAL;

BEING

AN ACCOUNT OF THE LIVES, SUFFERINGS,

AND

PRINTED WORKS,

OF THE

TWO THOUSAND MINISTERS

Ejected from the Church of England, chiefly by the Act of Uniformity, Aug. 24, 1666.

ORIGINALLY WRITTEN BY

EDMUND CALAMY, D. D.

Abridged, Corrected, and Methodized, with many additional Anecdotes

AND

SEVERAL NEW LIVES,

BY SAMUEL PALMER.

The Second Edition.

IN THREE VOLUMES.

Embellished with Heads of the principal Divines, chiefly from original Pictures.

VOL. I.

All these (of whom the world was not worthy) have obtained a good report through faith. HEB.

BARTHOLOMEW-DAY was fatal to our Church and Religion, in throwing out a very great number of worthy, learned, pious, and orthodox Divines. LOCKE.

LONDON:

PRINTED BY J. CUNDEE, IVY-LANE,

FOR BUTTON AND SON, AND T. HURST, PATERNOSTER-ROW

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THE

EDITOR'S PREFACE.

MEMOIRS of the lives and characters of wise and good men, especially such as have suffered for conscience sake, have been generally esteemed some of the most entertaining and useful publications. Perhaps there never was a body of men whose history better deserved to be handed down to posterity, than the ministers ejected from the church of England, soon after the Restoration of *Charles* II. particularly by the *Act* of *Uniformity*; the whole number of whom was upwards of TWO THOUSAND*. "I do not believe (says Mr. *Peirce*) that any where "in history an equal number of clergymen, volun- "tarily leaving their all for a good conscience, can "be produced. If they did not act from a princi-

* Their enemies have affected greatly to reduce the number. An anonymous writer, having counted the *Names* in Dr. Calamy's *Index* to his *first* edition, (in which he had inserted those only of whom he had given some account) reports with triumph that the 2000 sufferers, so much cried up, cannot be made more than 696, of whom a fourth part afterwards conformed. See the Dr.'s Answer, in his Pref. to vol. II. 2d edit. p. 19.—From the accurate MSS. catalogue, mentioned page 15 of this Preface, it appears that the writer found the numbers to be no fewer than 2257.—§ Mr. *Cotton Mather*, in his *Hist. New Eng.* B. iii. p. 4, says, "the number was well known to be near five-and-twenty hundred." Probably there might be several, in obscure places, whose names Dr. Calamy could not recover. A few such have now been added to his list. So that, admitting what some have urged, that there are a few here introduced without strict propriety, not having been *ejected* from the church, those who really were so, are much above 2000. As they were all voluntary in resigning their livings, perhaps they are not properly said to be "ejected." It is, however, very evident that the new terms of conformity were purposely framed to get rid of them. Among other proofs of it, the following anecdote is worth recording. Mr. *George Firmin* relates, that a certain lady assured him that, on her expressing to a member of parliament, her dislike of the Act of Uniformity when it was about to pass, saying to him, "I see you are lay- "ing a snare in the gate," he replied, "Aye, if we can find any way "to catch the rogues we will have them."

" ple of conscience, they were the weakest people " in the world, for they were active in their own " ruin:" whereas, had they but declared their *assent* and *consent* to the new terms of conformity, they might have continued in their livings, as others did, and avoided the poverty, disgrace, and persecution, which most of them suffered. Their integrity, their fortitude, and their faith, ought to be had in everlasting remembrance. " To let the memory " of such men die, (says Mr. *Peirce*) is injurious to " posterity." Especially as they not only in *this* instance shewed themselves to be men of principle, but appeared from their general deportment men of singular piety; peculiarly qualified for their office as ministers, and uncommonly successful in it.

The *Protestant Dissenters*, of all denominations, have ever revered their memories as the founders of their churches. Those who have differed the widest from them in doctrinal sentiment, have highly extolled their piety and zeal. The encomium of the late Dr. *John Taylor* is remarkable in this view, and deserves to accompany their memoirs. In remonstrating against the design of some Dissenters in *Lancashire* to introduce a *Liturgy*, he refers them to the example of their forefathers; of whom he gives the following character: " The principles and worship of Dissenters are not formed upon such slight foundation as the unlearned and thoughtless may imagine: they were thoroughly considered, and judiciously reduced to the standard of Scripture, and the writings of antiquity, by a great number of men of learning and integrity: I mean the *Bartholomew*-divines, or the ministers ejected in the year 1662: men prepared to lose all, and to suffer martyrdom itself, and who actually resigned their livings, (which with most of them were, under God, all that they and their families had to subsist upon) rather than sin against God, and desert the cause of civil and religious liberty; which, together with serious religion, would I am persuaded

suaded have sunk to a very low ebb in the nation, had it not been for the bold and noble stand these worthies made against imposition upon conscience, profaneness and arbitrary power. They had the best education *England* could afford; most of them were excellent scholars, judicious divines, pious, faithful, and laborious ministers; of great zeal for God and religion; undaunted and courageous in their master's work; keeping close to their people in the worst of times; diligent in their studies; solid, affectionate, powerful, lively, awakening preachers; aiming at the advancement of real vital religion in the hearts and lives of men, which, it cannot be denied, flourished greatly wherever they could influence. Particularly, they were men of great devotion and eminent abilities in *prayer*, uttered, as God enabled them, from the abundance of their hearts and affections; men of divine eloquence in pleading at the throne of grace; raising and melting the affections of their hearers, and being happily instrumental in transfusing into their souls the same spirit and heavenly gift. And this was the ground of all their other qualifications; they were excellent men, because excellent, instant and fervent in prayer §. Such were the fathers, the first formers of the *Dissenting interest*. And you here in *Lancashire* had a large share of these burning and shining lights. Those who knew them not might despise them, but your forefathers, wiser and less prejudiced, esteemed them highly in love for their work's sake. You were once happy in your *Newcombs*, your *Jollies*, your *Heywoods*, &c. who left all to follow Christ; but Providence cared for them, and they had great comfort in their ministerial services. The presence and

§ This is doubtless a just account; but it ought to be recollected (as not at all inconsistent with it) that the generality of them had no conscientious objection to a LITURGY: that most of them would have used that of the Church of England, if certain alterations, which they proposed, had been admitted; and that Mr. BAXTER himself drew up a *Reformed Liturgy* for their use, with the approbation of many of his brethren, of which Dr. Calamy has preserved a copy.

blessing of God appeared in their assemblies, and attended their labours. But now, alas! we are pursuing measures which have a manifest tendency to extinguish the light which they kindled, to damp the spirit which they enlivened, and to dissipate and dissolve the societies which they raised and formed!—*Let my soul for ever be with the souls of these men.*"— (Scripture Account of Prayer, p. 50.)

Their abilities and learning, as well as their integrity and piety, have been acknowledged by many eminent *Conformists* themselves. Not here to mention the honourable testimonies of several dignitaries in the church of *England* to individuals among them, (which will appear in the ensuing work) Bp. BURNET says, "Many of them were distinguished by "their abilities and their zeal*." And the great Mr. LOCKE, who was well acquainted with several of them, has left his testimony, not only to the characters and abilities of the men, but likewise to the goodness of their cause, and the injustice of the treatment they met with. The whole passage (of which a part is selected for our *motto*) deserves to be made more generally known, and is therefore here inserted †.—"After this followeth *The Act of Uniformity*; by which all the clergy of *England* are obliged to subscribe and declare what the corporations, nobility and gentry had before sworn; but with this additional clause of the *militia*-act omitted. This the clergy readily complied with; for you know that sort of men are taught rather to obey than understand, and to use the learning they have to justify, not to examine, what their superiors command. And yet, that BARTHOLOMEW-DAY *was fatal to our church and religion, by throwing out a very great number of* WORTHY, LEARNED, PIOUS, *and* ORTHODOX *divines*, who could not come up to this, and

* History of his own Time, vol. I. p. 315, 12mo edit.

† *Locke's* PSS. Works, *Des Maizeaux*, Col. p. 62. *Fol.* 2d edit. p. 20. *Letter from a person of quality.*

other

other things in that Act. And it is worth your knowledge, that so great was the zeal in carrying on this church-affair, and so blind was the obedience required, that if you compare the time of passing the Act with the time allowed for the clergy to subscribe the book of Common-prayer thereby established, you shall plainly find, it could not be printed and distributed so as one man in forty could have seen and read the book they did so perfectly assent and consent to.—But this matter was not compleat until the Five-mile-act passed at *Oxford.*——Thus our church became triumphant, and continued so for divers years; the *Protestant Dissenters* being the only enemies, and therefore only persecuted; while the *Papists* remained undisturbed, being by the court thought loyal, and by our great bishops not dangerous, they differing only in *doctrines* and *fundamentals;* but as to the Government of the church, that was, in their religion, in its highest exaltation."

A late writer, however, has represented the ejected ministers as destitute both of learning and sense *. Having censured the method of instruction from the pulpit from the time of *Henry* VIII. to that of *Charles* I. he proceeds as follows: "Upon the downfall of episcopacy in the latter end of this reign, came in an *unlettered tribe*, who did not mend the matter at all. They did not indeed (for a very obvious reason) weary the audience with *Latin* and *Greek* quotations from the Fathers, but what they could they did; they ransacked the Bible from one end to the other for proofs and illustrations, which was an inexhaustible fund for ekeing out an extemporary effusion to any given length; and an hour-glass was placed by them, whereby to estimate the quantity of their labour. Their discourses were divided and subdivided, &c. and this indeed was the case, in a great measure, of their *more learned pre-*

* Preface to *Miscellany Sermons* of several divines of the church of *England* in the last century, in 4 vols. 8vo.

decessors.—Those twelve years of usurpation, so far as one can judge from the printed discourses of those times, did not produce *one rational preacher*."—These illiberal and unjust reflections, being thrown out by a *dignitary of the church of England**, and one distinguished as a writer in another capacity, ought not to pass unnoticed.

It is true, *some* illiterate men came into the church on the downfall of episcopacy, but it is unjust to style the body of them an *unlettered tribe*, or the sequestered clergy their *more learned* predecessors. It is certain that many who went out of the church, at the time referred to, were as illiterate as any that came in; and with respect to *divinity*, (the grand branch of pulpit-learning) abundantly more so; for many of them could not make a sermon. It is also certain that many who came in were, in respect to every branch of literature, upon a full equality with any who went out, as were the generality of the *Nonconformists* who had always been in the church.§ And why should it be thought otherwise? They had the same advantages, being educated in the same universities, and their capacities and application to study were no way inferior. So that if they "did not weary their audience with *Latin* and *Greek* quotations," it was not for that reason which Dr. *Burn*

* So the Editor was stiled in the advertisements of the work; which is commonly ascribed to Dr. *Burn*, author of the *Justice of Peace*, &c.—See *Monthly Review* for *Dec.* 1773, where the above passage is commended. A circumstance somewhat singular, as those writers have been generally disposed to chastize such high-church prejudice.

§ It ought to be remembered, (but by many is unknown or forgotten) That the ministers ejected after the Restoration, were *not* all of them such as *came in* during *the usurpation*: far from it. Considerable numbers of them had been in the church long before; had been educated in the universities, and several had received episcopal ordination. Many of them also were averse to *the usurpation*, and had warmly espoused the royal cause. Some had even suffered for it, and were among the most zealous for the Restoration. This may serve as a sufficient answer to a letter, severely reflecting on the ejected ministers as having no right to be in the church and therefore justly expelled; signed *J. Watkins*, which first appeared in *The Churchman's Magazine*, No. 4, and was reprinted in *The Gentleman's Mag.* for August 1801.

thinks *very obvious*, but because they were more solicitous to answer the great ends of preaching, than to display their learning. That they could have done this in the manner *it is said* their predecessors did, sufficiently appears from their writings, which as much abound with *Latin* and *Greek* quotations as those of any in their times; and many of them give sufficient evidence of their general acquaintance with the Oriental languages.

That "they ransacked the BIBLE for proofs and illustrations" of what they advanced, does not seem *greatly* to their dishonour; therein they acted, at least, as much in character as those preachers who ransack heathen moralists, or more commonly English poets and stage-plays, and who scorn to quote a scripture-passage after they have read their text. If some of these ministers preached *extempore*, they did what many of their successors could not do; and they were full as pardonable as those that never preached at all, but were obliged only to read a Homily. The assertion however is not generally true. Many of them carefully composed their sermons, of which numbers were printed from their notes; though they preached *memoriter*, as most foreign divines do. And others had their minds so well stored with ideas on divine subjects, and took such previous pains to digest them, that they could produce discourses equally worthy the pulpit, with those of the majority of their later successors, whether they deliver their own compositions, or adopt the kind provision made for them by a *Trusler*, an *Enfield*, § or

§ No reflection was here intended on Dr. Enfield, whose superior abilities as a sermonizer are well known. But that gentleman, who was then a *Reviewer*, was so much offended with having his name introduced in this connection (though he had lately printed sermons with the same design as the other two) that he thought proper to chastize the editor by giving a very disparaging account of *The Nonconformist's Memorial*, in the *Monthly Review*. This information was received from the late candid Dr. *Kippis*, himself then a writer in that journal, who mentioned the fact in the strongest terms of disapprobation. It ought however

or a *Burn*. It should also be remembered that *Whichcote*, and other episcopal clergymen, preached without notes, though not without study; which certainly is no disparagement of any one, but more worthy a christian minister than the mere *reading* a sermon like a school-boy: a custom which in many foreign churches, both popish and protestant, would not be tolerated. Many discourses taken in short-hand, after both Presbyterians and Episcopalians of that period, have long since been printed; and those of the former * will bear a comparison with those of the latter.—As to the *length* of their sermons, and the *number of divisions* in them, the Dr. himself acknowledges this was a fault common to both parties. If the use of an *Hour-glass* was a crime, it was not peculiar to the puritanical clergy; and it was used in many country churches long afterwards.

This learned writer's closing reflection deserves peculiar animadversion.—"Those twelve years "of usurpation, says he, so far as one can judge "from the printed discourses of those times, did not "produce *one rational preacher*." If he uses the term *rational* in that *irrational* sense in which some have used it, the truth of the assertion will be admitted; but this can hardly be supposed, from the complexion of the discourses which he has republished. If by a *rational preacher* he means a solid, judicious preacher, his impartial readers will think, either that party-zeal has perverted his judgment, or that he has never seen the principal of the printed sermons of these authors.—The censure indeed extends farther than the writer meant it should. Does not Dr. *Burn* know, that many of the preachers, and some who were even promoted, in the *time of*

ever to be added here, that the variance which this affair occasioned between Dr. Enfield and the Editor, had subsided long before that respectable gentleman's lamented death; and the circumstance would not now have been mentioned, had it not been to shew what caution should be exercised in relying upon the decisions of Reviewers.

* See particularly *Howe's* Sermons published by *Evans* and *Fletcher*.

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the usurpation, were such as afterwards made a distinguished figure in the *church of England*, and were among those who (as he expresses it) "laid a foundation for a glorious superstructure in the succeeding period?" *viz.* such men as *Reynolds*, *Wilkins*, *Lightfoot*, *Cudworth*, *Wallis*, *Tillotson*, &c. Will he not allow these to have been rational preachers? The discourses of some of these very men appear in his own *Miscellany*—or will he say they became rational after the usurpation ceased? But the blow was aimed at the *Presbyterians* and *Independents*. And will this writer seriously maintain, that there was not ONE rational preacher among these? Did he never hear of a *Bates* or a *Howe*? Their works have been esteemed by "dignitaries of the church of *England*," as both *rational* and *learned*. And it is well known that they, with several others of their brethren, (*after* "the twelve years of usurpation,") had the offer of high preferment in the established church. Their being so conscientious as to refuse it, is surely no proof that they were unlearned or irrational. Dr. *Burn* differs very widely in opinion from some of those very clergymen whose works he has reprinted, who expressed a high idea of the *abilities*, as well as the piety of these men, and whose own strain of preaching much resembled theirs. Had the Dr. fairly read, as he professes to have done, "the printed discourses of those times," he had spared his illiberal reflections. It would be no difficult matter to select *four volumes* of discourses from the writings of the Nonconformists, which should discover as many marks of learning and rationality, as those contained in his *miscellaneous collection*.§

Dr.

§ It is readily confessed, that there were many preachers and writers greatly inferior to those referred to above; and doubtless some miserable trash may be found among the publications of those times, which Dr. *Burn* may probably have met with. But is it equitable to form an estimate of all the rest from these specimens? May not some equally contemptible performances be picked up among the writers on his own side? Let

Dr. *Calamy's Account of the ejected ministers* has ever been justly held in very high esteem by Protestant Dissenters; and Dissenting *Ministers* are particularly interested in it. As it has been many years out of print, and few comparatively are possessed of this rich treasure, a new edition of it was much wanted. As the work is large, consisting of four thick octavo volumes, it has been thought expedient to bring it into a smaller compass, by omitting some things which are the least interesting, to render the circulation of it the more extensive; as well as to insert in their proper places the most important of the Author's subsequent additions to almost every article in the *Continuation*, which makes two of the volumes.—It may be proper to give the reader some account of the manner in which this design is executed, according to the advice of the judicious Mr. *Job Orton*, who first recommended the undertaking. The principal things *omitted* (besides many redundancies in the language) are, Copies of testimonials respecting the ordination of these ministers, and their induction into livings; the time and circumstances of their taking their several degrees; some of the less curious inscriptions upon their tombs; and some small compositions of theirs, which might properly be printed by themselves; together with the ill-natured reflections and scandalous stories of *Wood** and *Walker*†; and consequently Dr. *Calamy's*

Let any one look at the examples produced by *Robinson* in his Notes upon *Claude*, from sermons preached by dignitaries and bishops, before Lords and Kings, both before and after the usurpation, and he will soon be satisfied that Episcopalians themselves have not all been rational preachers.

* Mr. *Anthony Wood*, the author of *Athenæ Oxonienses*. The following character of him by Bp. *Burnet* (in his letter to the Bp. of *Litchfield* and *Coventry*, p. 9,) will be thought a sufficient answer to all that he hath written against these good men or any other. "That poor writer "has thrown together such a tumultuary mixture of stuff and tattle, "and has been so visibly a tool of some of the church of *Rome*, to re- "proach all the greatest men of our church, that no man who takes "care of his own reputation, will take any thing upon trust that is said "by one who has no reputation to lose."

† Mr. *John Walker* (afterwards Dr.) wrote *An Attempt to recover an account*

my's refutation of them; unless the things in question appeared to be of importance; in which case a general account of the matter is retained, with a reference to the original work. Such historical facts also are left out of the memoirs, as are related in the Introductory history of the Times; as likewise some anecdotes respecting particular persons which appeared uninteresting or invidious, together with various minute and trifling circumstances* in some of the narratives; as well as those low expressions and uncandid reflections in which the author too frequently indulged.—The lists of Books published by these worthies are retained, and several additions made to them. But the Titles of them are generally abridged.—In a word, the editor has aimed to make the work as concise as possible, while he has been careful to retain every thing of importance, particularly what appeared most useful in a *practical* view.

The INTRODUCTION to this work is a concise abstract of the 4th, 5th, 8th, 9th, 12th, 13th, and 14th chapters of Dr. *Calamy*'s first volume, which is an Abridgment of Mr. *Baxter's Life*, relating to the Times in which the ejected ministers lived, from the rise of the *Civil War* to the *Revolution*, intended to give such readers as are unacquainted with history,

account of the number and sufferings of the clergy, by way of answer to Dr. *Calamy*. The Dr. in his *Continuation*, detects him in such a number of scandalous falsehoods as plainly shew that, where the characters of Nonconformists are concerned, he is not to be depended upon. A general Reply to his furious, but weak *attempt*, may be seen at the end of *Calamy*'s 4th vol. intitled, *The Church and the Dissenters compared as to Persecution*. See also *Neal's History of the Puritans*, vol. ii. p. 17, &c. 4to edit.—§ A proposal has lately been made to republish Dr. *Walker's Attempt*, as an antidote against the effects of the *Noncon. Mem.* The editor has no objection to a fair account of the lives of good men, of any description, who have suffered for conscience sake; nor is he unwilling to see persecution in any party exposed; but apprehends that such a voluminous ill-written book as this of *Walker* will meet with no greater encouragement now, than it did from sensible churchmen on its first publication. The author proposed a second part, which was never called for, and this folio volume commonly sells for 5s.—If, however, it should be reprinted, Dr. Calamy's and Mr. Neal's remarks upon it ought to be republished also.

* Such, for example as those which are found vol. ii. p. 242, 273. vol. iii. p. 423.

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a just idea of their true situation.† It also contains the substance of the 10th chapter, on the *Grounds of their Nonconformity;* without any part of the Dr.'s defence of these in his Notes to the 2d edit. in answer to the exceptions of *Hoadley* and *Olyffe*. What relates to Mr. *Baxter* himself will be found under his name in *Worcestershire*. The *Historical additions* after the *Revolution* are here entirely omitted. They would afford good materials for any one who may undertake to bring down the history of the Dissenters to the present time: a work much to be desired.

But the present publication is not merely an abridgment; some liberties are taken with respect to the composition, which may well be supposed needful, when it is considered, that the accounts of the ministers were drawn up by many different hands, and evidently inserted much as the author received them. His additions in the two last volumes could not with propriety be often subjoined to the first account, but it was found necessary to transpose sentences, and incorporate them with the former narrative. A great number of mistakes also are corrected with regard to the names and situation of places, and other minute circumstances, together with some of importance to the characters of persons.—Additions are likewise made to many original articles, from lives, funeral sermons, and other publications. Several accounts are entirely new written, with much enlargement. Dr. Calamy having but briefly mentioned some considerable persons whose lives had been published, particularly Independents, e. g. such as Dr. *Owen* and Dr. *Goodwin*, &c. referring the reader to these lives, the editor has procured such as he could, and extracted the substance of

† Those who are desirous of a more thorough acquaintance with this part of English history, are referred to Mr. NEALE's History of the Puritans, of which a new edition in octavo was lately published by Dr. *Toulmin*, who has added some valuable Notes.—A more concise *History of Nonconformity*, in one vol. 12mo, has been printed by Mr. *Cornish*, which is recommended to young persons, and others who have not time to read the former.—*Printed for Conder.*

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them.—Various anecdotes of other persons have been communicated by different correspondents, to whom the editor makes his grateful acknowledgements*. He was particulary indebted, in various respects, to Mr. *Job Orton*, who bestowed much attention on the work: to Dr. *Samuel Wilton*, who with great labour examined the maps of all the counties to ascertain the proper spelling of the names of places: and to Mr. *Robinson* of *Cambridge*, who carefully examined the Registers of inductions to livings in *Cambridgeshire*, and communicated various corrections and additions. Many thanks are due to *Edmund Calamy*, Esq. grandson to the author, who kindly favoured the Editor with a curious and valuable manuscript, drawn up with great labour, and presented to Dr. *Calamy*, with a handsome Latin dedication, by the Rev. Mr. *William Rastrick* of Lynne-Regis in *Norfolk*, the author of the Letter, at the end of the Dr.'s *Defence of moderate Nonconformity*, on his quitting the Church of *England*. This MS. is entitled, INDEX *eorum Theologorum Aliorumque*, No. 2257, *Qui propter Legem Uniformitatis, Aug. 24. Anno* 1662, *ab Ecclesia Anglicana secesserunt. Alphabetico ordine, ac secundum Gradus suos dispositus.* In this *Index* not only are their degrees accurately specified, but likewise their rank in the church, whether *Rectors, Vicars, Curates*, or *Lecturers* †; and the computed

* Valuable communications were received from the following Dissenting ministers: Dr. Philip Furneaux—Dr. S. M. Savage—Dr. Tho. Gibbons—Dr. Samuel Stennet—Mr. Josiah Thompson—Mr. John Olding—Mr. Jos. Barber—Mr. Hugh Farmer—Mr. Harmer of *Wattesfield*: Mr. B. Fawcett of *Kidderminster*: Mr. Reynell of *Totness*: Dr. Toulmin of *Taunton*: Mr. Michaijah Towgood of *Exeter*: Mr. Isaac Toms of *Hadleigh*: Mr. Tho. Howe of *Yarmouth*: Mr. Moses Gregson of *Rowell*.

To this list the editor with peculiar pleasure subjoins the names of the following clergymen of the establishment. Mr. John Duncombe, of *Canterbury* Cathedral: Dr. Disney of *Swinderby*: Mr. Tho. Stedman of *Chewerel*: Mr. J. Bromehead, *Hoxton*: Mr. John Rhudd of *Pottesdam*.—It is hoped this general acknowledgement will be deemed sufficient. To mention the source of information under every article, would be tedious, and occupy too much space.

† These are expressed by the letters R, V, C, L. D. signifies a Donative. Perp. C. a perpetual curacy. S. a sequestered living.

value of a great number of their livings. At the end of it are numerous *Addenda et Emendenda*, but mostly very minute, of which the Editor has availed himself; as likewise of the MS. notes of a clergyman, with which he was favoured in the course of the publication.

With all these helps many articles are yet very short and imperfect, and the bare *Names* of a great number still appear in the list, whose characters and history are irrecoverably lost for want of a more timely care to preserve them.—On the whole, however, it is hoped that the work will be found to have received no inconsiderable improvements, among which none of the smallest is, that the Places from which the ministers were ejected, (before set down without any kind of method) are disposed in the order of the alphabet, for the sake of being the more readily found. It is presumed also that it will be an additional recommendation to this work, that it contains so many fine portraits of these worthies, almost all of them taken from original paintings, and executed by the ablest artists.

The encouragement given to this undertaking by a very numerous list of subscribers, of various denominations, is highly gratifying to the Editor, who relies on the candour of the public with respect to such imperfections as may still be expected in a work of this nature, and requests his pious readers to unite with him in imploring a divine blessing on this publication, that it may prove the happy means of reviving the spirit of primitive christianity; of *Nonconformity* to a corrupt *World*; of Zeal for the rights of conscience, for the honour of Christ, for the credit and success of his institutions, and for the salvation of souls, which so eminently distinguished the original nonconformits, but which, alas! hath of late so visibly declined amongst their successors.

Hackney, Nov. 1, 1774. SAMUEL PALMER.

POSTSCRIPT

TO THE SECOND EDITION.

BEING encouraged by the increasing demand for this work, to undertake a new edition; I gladly embrace the opportunity now afforded of bringing forward a considerable number of articles which were received too late to be inserted in the former; together with many important additions and corrections since made, in consequence of further researches, and the friendly communications of various correspondents. The chief additions which I have made are from scarce Funeral Sermons and Lives, which have fallen into my hands since the work was first published, and from the Farewell Sermons of the most distinguished of the London ministers*, the extracts from which, in some instances, will supply the defects in the biographical narratives, and throw considerable light on the characters of the men.—Some new lives have also been inserted, principally from Mr. *Cotton Mather*'s History of New England, the most considerable of which is that of *Mr. John Bailey*, whose name had not been before mentioned.

Many other additions and corrections have been received since the circulation of the proposals for this new edition, from different persons, to whom particular acknowledgements will be made in the close; as likewise to others who may hereafter contribute towards the perfection of this work. But in this place must be mentioned the special obligations which the public are under to Mr. *Isaac James* of Bristol, who has bestowed great pains in examining various records which had not before been consulted.

Besides the above improvements, the reader must be informed, that greater liberties have now been taken than had

* The COUNTRY-COLLECTION, intitled *England's Remembrancer*, I was not able to procure till the first volume of this edition was nearly printed off. I intended to have enriched the work with extracts from these discourses, which are generally more appropriate, and more perfect, than most in the *London*-collection. But to do justice to them, I feared would swell these volumes too much. If however there should be found room at the end of the work, probably some of the most striking passages may be subjoined by way of Appendix. The volume contains eighteen discourses, making near 600 pages, 8vo. The names of the preachers are not mentioned, but Dr. Calamy has supplied that defect.

been before, with the original composition, which has been amended throughout; so that this may be considered as being, in a manner, a new work: which is mentioned to satisfy such persons as have intimated, that the improvements in this edition should have been separately printed for the accommodation of those who were possessed of the former.

In consequence of the great quantity of new matter which has been introduced, it was found necessary to make an additional volume. It is to be regretted that this edition is so much more expensive than the former was: but if the additional price of paper, which is now doubled, and the increased expence of printing, be duly considered, this will be allowed to have been unavoidable.

It is proper here to inform the reader, that this mark * * signifies, that the article to which it is prefixed, was, in the former edition, entirely or for the most part new.

These Brackets [ ] were used *chiefly* to distinguish the Editor's former additions, from the original work; but sometimes now occur to denote supplementary words in the new articles.

This * prefixed to the name of a place, signifies that it is doubtful whether that be the place intended, or whether it be the true spelling.

§ Denotes that the Life, paragraph or note, to which it is prefixed, is entirely new, and peculiar to this edition.

If any articles of moment should be dicovered by the editor, or received from correspondents, too late to be inserted in their proper places, they will be printed as *Addenda*, at the close of the volumes, as in the *Biographia Britannica*; together with such mistakes, or typographical errors as may be discovered, which it is almost impossible wholly to avoid.

S. P.

HACKNEY, *Oct.* 1, 1801.

THE

NONCONFORMIST'S MEMORIAL.

INTRODUCTION.

CONTAINING A BRIEF HISTORY OF THE TIMES IN WHICH THE EJECTED MINISTERS LIVED, FROM THE RISE OF THE CIVIL WAR TO THE REVOLUTION: WITH THE REASONS OF THEIR NONCONFORMITY.

Extracted from Dr. Calamy's Abridgment of the Life of Mr. Baxter.

MR. RICHARD BAXTER, in the history of his life, published by *Sylvester*, has made some remarks on the occurrences of the Times in which he lived, from the rise of the civil war, which began soon after his settlement at *Kidderminster* (*viz.* in the reign of *Charles* I. 1641.) not unworthy the notice of posterity; the substance of which may properly serve as an Introduction to this account of the ejected ministers; in which his own life (being the original ground-work of Dr. *Calamy's* work) will make a distinguished figure among the Nonconformists in *Worcestershire*.

SECT. I.

A brief Account of the Civil War, to the Death of Charles I.

THE nation had for some time been under great discontent, on account of the shameful attacks which had been made, by those in power, both on its civil and religious liberties. The general cry was for justice in the punishment of delinquents; which greatly alarmed the king and his favourites, who none of them knew how soon his own turn might come. The guilty judges were deeply accused in parliament, and some of them imprisoned, on account

of *Ship-money* *. But the most obnoxious persons were Lord Deputy *Wentworth* Earl of *Strafford*, and Abp. *Laud*. They were sent to the Tower, condemned and beheaded, for subverting the fundamental laws and liberties of their country. Some were for gratifying the king by sparing *Strafford*, but others were vehement against it; the Londoners petitioned the house for justice, and followed their petitions with cries and clamours. He was at length condemned, and the king signed the bill, by the advice of several bishops.

There was great heat among the members of parliament in the debates which this matter occasioned. Some were much against displeasing and provoking the king, and thought themselves not obliged to attempt any acts of justice or reformation, but what they could bring him to consent to. But others were for exerting themselves to the utmost, at all adventures, to reform abuses, and recover and defend their liberties. "If, say they, the fears of foreseen opposition shall make us betray our country and posterity, we are perfidious to them, enemies to ourselves, and worse than infidels," &c. Thus were mens minds divided: but some unhappy means fell out to unite them, and lead them into a war.

The king had a considerable party that adhered to him, made up both of state politicians, and friends of the ecclesiastical hierarchy; who jointly set themselves against the parliament, not only because of their apprehended encroachments on the civil power, but also because of the church reformation intended. But the country party carried all things with a high hand, depending upon the assistance of true-hearted Englishmen if matters came to extremity. Many things heightened these discontents. The London apprentices (encouraged by some members of parliament) in a tumultuous manner brought up their petitions to *Westminster*, insulting the bishops as they were going to the house. On account of these tumults, the king did not think himself safe, either in the city or near it.

Great were the jealousies between him and his parliament, which were many ways increased. The two armies of Scots and English remained undisbanded in the north, till the parliament should provide for their pay. The English army, wanting pay, were discontented, and entertained a design to march suddenly to *London*, and master the parliament. The

* A tax laid upon the several port-towns, with the assistance of the counties adjoining, for providing a ship of war for the king's service.

parliament,

parliament, to prevent insults, provided a guard, which they considered as their privilege. The king discharging this guard, set another upon them of his own choosing. This made them look like prisoners; and they feared that the guard appointed by the king, would, if commanded, become the executioners of his wrath upon them. Upon which they dismissed them, and called for a guard of the city regiments. At length the king, being advised no longer to stand by and see himself affronted, took an unprecedented step in going suddenly to the House of Commons, with a company of cavaliers, with swords and pistols, to charge five of their members with high treason, viz. Mr. *Pym*, Mr. *Hampden*, Mr. *Hollis*, Mr. *Strowd*, Sir *Arthur Hasilrigg*, and Lord *Kimbolton*, afterwards Earl of *Manchester*, and Lord Chamberlain. But, having had notice, they absented themselves. The house, being hereupon alarmed, voted this action a breach of their privileges, and an effect of the king's evil counsellors; and published their votes, to awaken the people to an apprehension of danger. The king being disappointed, published a paper, in which he charged the aforesaid persons with treason, as stirring up the apprentices to tumultuous petitioning, *&c.* but he confessed his error in thus violating their privileges.

But there was nothing that wrought so much with the people as the *Irish* massacre and rebellion; in which the *Irish* papists were said to have murdered two hundred thousand protestants. The *Irish* declared, they had the king's commission for what they did: and many even at that time, weighing all circumstances, believed it to be fact; while others represented it as an unjust and scandalous aspersion upon his Majesty *. All England was now filled with fear; for the *Irish* threatened, that when they had done with the handful that was left in *Ireland*, they would come into *England*, and do the same with the parliament and protestants here. It was therefore thought necessary for the parliament to put the country into an armed posture, for their own defence.

At length the king left *London*, and marched to *Hull*, where entrance was denied him by Sir *John Hotham*. The parliament published their votes to the people, "That the king, misled by evil counsel, was raising a war against his par-

* *N. B.* This matter has never yet been thoroughly cleared. Dr. *Calamy* considers the story of the Marquis of *Antrim* as decisive against the king.—See *Bennett's* Mem. Ref. and *Welwood's* Memoirs.

liament." They named lord lieutenants for the militia of the several counties; the king named others by a commission of array, and each commanded the said lord lieutenants to settle the militia. Both king and parliament published their declarations, justifying their cause.—The king went to *Nottingham*, where he set up his standard. There were but about 2000 that came in to him there; whereas the *Londoners* quickly filled up a gallant army for the earl of *Essex*, the parliament's general; and the citizens brought in their money and plate, and the women their rings, to *Guildhall*, to support it. The king offered a treaty, and sent some general proposals. The parliament sent him nineteen proposals of their own: offering, "That if he would disband his army, come to his parliament, give up delinquents to a legal course of justice, &c. he should find them dutiful."

In this contest the generality of the nobility were on the king's side. Most of their tenants followed them, and most of the poorer sort of people through the nation. On the parliament's side, were the smaller part of the gentry in most counties, the greatest part of the tradesmen and freeholders, and the middle sort of men, especially in those corporations and counties which depend on cloathing, and such manufactures. To them also adhered the far greater part of those through the nation, who were friends to a religious strictness, and enemies to formality and profaneness, superstition and immorality. It was not indeed properly *bellum episcopale*, the bishops war, though by many so stiled. For thousands who wished for *good bishops*, were on the parliament side; and the generality of those who were called *Puritans* and *Precisians*, and were for serious godliness, both ministers and people, adhered to the parliament. On the other side, they who were for a loose kind of life, both ministers and people; against the strict observation of the *Lord's-day*, and fond of recreations at those sacred seasons; who placed all their religion in going to church, and hearing *Common-prayer*; who were against serious preaching, and for running down all who were stricter than themselves; these adhered all along to the king. This circumstance alone determined multitudes of sober and honest persons which side to take. The nation was long before divided into two parties, with respect to religious matters; the brief consideration of the rise and progress of which division, throws not a little light on the animosities which at that time prevailed.

It

It unhappily fell out in the days of Queen *Mary*, that our *Reformers* being fugitives at *Frankfort*, fell into a division: one part of them were for *Diocesans*, and the English liturgy and ceremonies, that they might not depart more than was necessary from the *Papists*, nor seem inconstant by departing from what King *Edward* had begun. The other were for *Calvin's* discipline and way of worship; for the setting up of parochial discipline, and for a plain and simple way of worship, suited as near as possible to the word of God. When these two parties returned to England, the *Diocesan* party got Queen *Elizabeth's* countenance, and their way established. The other party were discountenanced, and suppressed by law. The latter nevertheless were fervent preachers, and of holy lives: and so indeed were many of the bishops also in those days. But when *Jewel*, *Pilkinton*, *Grindal*, &c. were dead, many succeeded them of another stamp. The silenced *Disciplinarians* (as they were stiled) did by their writings, secret conference, preaching, and godly lives, work much upon such as were religiously disposed. So that this opinion spread very much, "That a just parochial discipline would very much reform the church, and that Diocesans by excluding it cherished vice." The prelatical party finding their places and power, lands and lordships, assaulted by this opinion, thought it necessary more and more to suppress the promoters of it. Hereupon, putting episcopacy, liturgy and ceremonies, into the subscriptions which they imposed on all that would be ministers or school-masters, they kept out or ejected many worthy and able men. Whereas, many bishops preached but seldom, and abundance of places had ignorant readers who could not preach, or weak preachers whose performances were very mean, and many of them were also scandalous in their lives; so that many thousands of the people were perishing in ignorance and sin for want of help.

Hereupon, the *Disciplinarians* cried out of the severity and impositions of the prelates: and they on the other side, vehemently inveighed against the *Nonconformists*. They called them *Puritans*, which was the name whereby they were commonly known. And in process of time, the vicious multitude called all *Puritans* who were strict and serious, and of holy lives, though ever so conformable. So that the same name in a bishop's mouth, signified a *Nonconformist*; and in an ignorant drunkard's or swearer's mouth, a *godly obedient christian*. Now the ignorant rabble, hearing that the bishops were against the *Puritans*, were the more enraged against all those to

whom they gave that name. They cried up the bishops, partly because they were against the *Puritans*, and partly because they were earnest for that way of worship which they found most suitable to their ignorance, carelessness and formality; and thus the interest of the *Diocesans*, and of the prophane and ignorant, was unhappily united.

Many also were prejudiced against the bishops, by observing that fasting, praying, and other religious exercises, were punished in the *High-Commission* and the *Bishops Courts*, as if they were worse than common-swearing and drunkenness: And it added to their disturbance, to have a book published for recreations on the *Lord's-Day*, with the bishops' approbation, as if they concurred with the prophane: That *afternoon sermons* and *lectures*, tho' carried on by Conformists, were put down in divers counties: That so many pious ministers were suspended or punished for not reading the Book of sports, and for neglecting the ceremonies, &c. and so many thousand families, and so many worthy ministers were driven out of the land: That bowing towards altars, and other innovations, were daily brought in by the *Hyper-conformists*, none knowing where they would end: And finally, that the bishops proceeded so far, as to swear men to their whole government by the *et cætera oath*, and that they approved of *ship-money* and other such encroachments on their civil interests. These were the causes why so many of those who were counted most religious fell in with the parliament.

It hath indeed been asserted, "That seditious preachers stirred up the people, and were the cause of all the commotions;" which is a notorious falsity. Many indeed discovered their dislike of the Book of Sports, bowing to altars, putting down afternoon sermons, silencing ministers, &c. and were glad that the parliament attempted a reformation; but very few, even of these, had any concern in promoting the war, of which they dreaded the consequences. And it is certain, that of those who were more or less active in the business, almost all were Conforming ministers; the laws and bishops having cast out the *Nonconformists* before. They who made up the assembly at *Westminster*, and who thro' the country were the honour of the parliament's party, were almost all such as had till then conformed, esteeming some things to be lawful in case of necessity, though they longed to have that necessity removed.

The

The mention of the *Westminster Synod*, seems to require some account of it. This was not a convocation according to the Diocesan way of government, nor was it called by the votes of the ministers according to the Presbyterian way; but the parliament chose all the members themselves, merely with a view to have their opinion and advice for settling the government, liturgy, and doctrine of the church of England. And they were confined in their debates to such things as the parliament proposed. Some counties had two members, and some but one. And because they would seem impartial, and give each party the liberty to speak, they chose many of the most learned episcopal divines; as Abp. *Usher*, Dr. *Holdsworth*, Dr. *Hammond*, Dr. *Wincop*, Bp. *Westford*, Bp. *Prideaux*, Bp. *Brownrigg*, Dr. *Sanderson*, Dr. *Hacket*, and others to join with them; but few of them came, because it was not a legal convocation, the king having declared against it. Dr. *Featly*, who was one of them, being charged with sending intelligence to the king at *Oxford* of what passed in synod and parliament, was imprisoned. The divines, (of whom a list is given below*) were men of eminent learning and

* William Twiss, D. D. *Newbery*, Prolocutor.
Corn. Burgess, D. D. *Watford*, } Assessors.
John White, *Dorchester*, }
William Gouge, D. D. *Blackfryars*.
Robert Harris, B. D. *Hanwell*.
Tho. Gataker, B. D. *Rotherhithe*.
Oliver Bowles, B. D. *Sutton*.
Edward Reynolds, D. D. *Bramston*.
Jeremiah Whitaker, M. A. *Stretton*.
Antony Tuckney, B. D. *Boston*.
John Arrowsmith, *Lynn*.
Simeon Ashe, *St. Bride's*.
Philip Nye, *Kimbolton*.
Jeremiah Burroughs, M. A. *Stepney*.
John Lightfoot, D. D. *Ashly*.
Stanley Gower, *Brampton-Bryan*.
Richard Heyricke, M. A. *Manchester*.
Thomas Case, *London*.
Thomas Temple, D. D. *Battersea*.
George Gipps, *Aylestone*.
Thomas Carter, *Oxford*.
Hum. Chambers, B. D. *Claverton*.
Tho. Micklethwaite, *Cherryburton*.
John Gibbon, *Waltham*.
Christ. Tisdale, *Uphurstborne*.
John Philips, *Wrentham*.
George Walker, B. D.
Edm. Calamy, B. D. *Aldermanbury*.
Joseph Caryl, M. A. *Lincoln-Inn*.
Lazarus Seaman, D. D. *London*.
Henry Wilkinson, B. D. *Waddesdon*.
Richard Vines, M. A. *Calcot*.
Nicholas Proffet, *Marlborough*.
Steph. Marshal, B. D. *Finchingfield*.
Joshua Hoyle, D. D. *Dublin*.
Thomas Wilson, *Otham*.
Thomas Hodges, B. D. *Kensington*.
Thomas Bayly, B. D. *Maningford-Bruce*.
Francis Taylor, M. A. *Yalding*.
Thomas Young, *Stow-market*.
Thomas Valentine, B. D. *Chalfont St. Giles*.
William Greenhill, *Stepney*.
Edward Peale, *Compton*.
John Green, *Pencombe*.
Andrew Pern, *Wilby*.
Samuel de la Place, *French church*.
John de la March.
John Drury.
Philip Delme.
Sydrach Sympson, *London*.
John Langley, *West Tuderly*.
Richard Cleyton, *Shawel*.

and godliness, ministerial abilities and fidelity. Many lords and commons were joined with them, to see that they did not go beyond their commission*. Six or seven Independents were added to them, that all sides might be heard. Five of these, *viz.* Mr. *Philip Nye*, Mr. *Thomas Goodwin*, Mr. *Jeremiah Burroughs*, Mr. *Sydrack Sympson*, and Mr. *William Bridge*, were called the Dissenting Brethren. They joined with the rest, till they had drawn up the *Confession of*

Arthur Salwey, *Severn Stoke.*
John Ley, M. A. *Budworth.*
Charles Herle, M. A. *Winwick*, (Prolocutor after Dr. Twiss.)
Herbert Palmer, B. D. *Ashwell*, (Assessor after Mr. White.)
Daniel Cawdrey, M. A.
Henry Painter, B. D. *Exeter.*
Henry Scudder, *Collingbourne.*
Thomas Hill, D. D. *Tickmarsh.*
William Reynor, B. D. *Egham.*
Thomas Goodwin, D. D. *London.*
William Spurstow, D. D. *Hampden.*
Matthew Newcomen, *Dedham.*
John Conant, D. D. *Lymington.*
Edmund Staunton, D. D. *Kingston.*
Anthony Burgesse, *Sutton-Coldfield.*
William Rathband, *Highgate.*
Francis Cheynel, D. D. *Petworth.*
Henry Wilkinson, Junior, B. D.
Obadiah Sedgwick, B. D. *Coggeshall.*
Theodore Backhurst, *Overton-Watervile.*
Edw. Corbet, *Merton-College, Oxon.*
Samuel Gibson, *Burley.*
Thomas Coleman, M. A. *Bliton.*
William Carter, *London.*
Peter Smith, D. D. *Barkway.*
John Maynard, M. A.
William Price, *Covent-Garden.*
John Wincop, D. D. *St. Martin's.*
William Bridge, M. A. *Yarmouth.*
Peter Sterry, *London.*
William Mew, B. D. *Esington.*
Benjamin Pickering, *East Hoathly.*
John Strickland, B. D. *New-Sarum.*
Humphrey Hardwicke.
Jasper Hickes, M. A. *Lewick.*
John Bond.
Henry Hall, B. D. *Norwich.*
Thomas Fosd, M. A.
Thomas Thorowgood, *Massingham.*
Peter Clark, M. A. *Carnaby.*
William Goad.
John Foxcroft, *Gotham.*
John Ward.
Richard Byfield, M. A.
Francis Woodcock, *Cambridge.*
J. Jackson, *Cambridge.*

The Commissioners for Scotland *were*

The Lord Maitland.
Alexander Henderson.
George Gillespie.
Samuel Rutherford.
Robert Baylie.

The Scribes were

Henry Robrough. John Wallis. Adoniram Byfield.

* Algernon Earl of Northumberland.
William Earl of Bedford.
Philip Earl of Pembroke.
William Earl of Salisbury.
Henry Earl of Holland.
Edward Earl of Manchester.
William Lord Viscount Say and Seal.
Edward Lord Viscount Conway.
Philip Lord Wharton.
Edward Lord Howard.
John Selden, Esq;
Francis Rous, Esq;

Edmund

of Faith, and larger and smaller *Catechism*: but when they came to church-government, they engaged them in long debates, and kept the matter as long as they could undetermined: And after that, they kept it so long unexecuted in almost all parts of the land, except *London* and *Lancashire*, that their party had time to strengthen themselves in the army and parliament, to hinder the execution, and keep the government determined upon, a secret to most people in the nation, who knew it but by hearsay. This assembly first met *July* 1, 1643,* in *Henry* VII's. chapel.

Among other parts of their trust, one was to approve of all that should be admitted into any Church-Livings. They had no power to put any out, but only were to judge of the fitness of such as were taken in. The power of casting out was in a committee of members of parliament at *London*, and partly also in the committees of the several counties. Those that were sequestred were generally, by the oaths of several witnesses, proved insufficient or scandalous, or both; especially guilty of drunkenness and swearing. The able and pious preachers, who were cast out for the war alone, or for opinion's sake, were comparatively few. It is pity indeed there were any. And tho' now and then an unworthy person, by sinister means, crept into their places, yet commonly those who were put in, were such as set

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Edmund Prideaux, Esq;
Sir Henry Vane, Senior, Knt.
John Glyn, Esq; Recorder of London.
John White, Esq;
Bulstrode Whitelocke, Esq;
Humphry Sallway, Esq;
Mr. Serjeant Wild.
Oliver St. John, Esq; his Majesty's Solicitor.
Sir Benjamin Rudyard, Knt.
John Pym, Esq:
Sir John Clotworthy, Knt.
John Maynard, Esq;
Sir Henry Vane, Junior, Knt.
William Pierpoint, Esq;
William Wheeler, Esq;
Sir Thomas Barrington, Knt.
Walter Young, Esq;
Sir John Evelin, Knt.

* The most remarkable hints concerning their debates, that are published to the world, are to be met with in the life of Dr. *Lightfoot*, before his works in folio, and in the preface to his remains in octavo; for which we are indebted to the ingenious Mr. *Strype*.

After petitioning for a fast, they drew up a letter to the *Reformed churches abroad*, with an account of their design, and then presented to the parliament a *Confession of Faith*, a *Larger* and *Shorter Catechism*, (the last of which has been in such general use amongst Dissenters) a *Directory for public Worship*, and their *Humble Advice* concerning *Church Government*.

There is a work which is commonly, but unjustly, ascribed to the assembly, viz. The *Annotations* on the *Bible*. The truth is, the same parliament that called the assembly, employed the authors of that work, and several of them were members of the assembly.

themselves

themselves laboriously to seek the saving of souls. But to return.

As the parliament was afterwards on the rising side, it had undoubtedly been both their wisdom and the nation's interest, to have kept some bounds without running things to extremity. Had they endeavoured only the ejection of Lay-chancellors, the reducing the dioceses to a narrower compass, or the setting up a subordinate discipline, and the correcting and reforming the liturgy, so as to leave nothing justly exceptionable, in all probability it had been patiently borne, and the confusions the nation afterwards run into had been prevented. For Bp. *Usher*, *Williams*, and *Morton*, and many other episcopal divines, agreed with them in certain points of *reformation*; and, if these would have sufficed, were likely to have fallen in heartily with the parliament's interest. But finding an universal change insisted upon, and that nothing short of the utmost extremity would satisfy, they turned against the parliament and their interest, and were as much displeased as any.

The king marching from *Nottingham* to *Shrewsbury*, filled up his army out of *Shropshire*, *Worcestershire*, *Herefordshire*, and *Wales*. And the Earl of *Essex* marched with a gallant army to *Worcester*, A. D. 1642. Many excellent divines were chaplains to the several regiments. Mr. *Stephen Marshal* and Dr. *Burgess*, to the general's own regiments. Mr. *Obadiah Sedgwick*, to Col. *Hollis's* regiment. Dr. *Calibute Downing*, to Lord *Roberts's* regiments. Mr. *John Sedgwick*, to the Earl of *Stamford's* regiment. Dr. *Spurstow*, to Mr. *Hampden's*. Mr. *Perkins*, to Col. *Goodwin's*. Mr. *Moor*, to Lord *Wharton's*. Mr. *Adoniram Byfield*, to Sir *Henry Cholmley's*. Mr. *Nalton*, to Col. *Grantham's*. Mr. *Simeon Ashe*, either to Lord *Brook's* or the Earl of *Manchester's*. Mr. *Morton* of *Newcastle*, with Sir *Arthur Hasilrigg's* troop; with many more.—On *October* the 23d, 1642, was the battle at *Edge-Hill*, between the two armies; in which the advantage was on the parliament's side. The king's army drew off towards *Oxford*, and *Essex*'s towards *Coventry*, for refreshment. There were many other battles, described by the historians of those times, who may be consulted by such as desire further information.

The great cause of the parliament's strength, and the king's ruin, was, that the debauched rabble thro' the land, emboldened by his gentry, and seconded by the common soldiers

soldiers of his army, took all that were called *Puritans* for their enemies. And though some of the king's gentry and superior officers behaved with civility, that was no security to the country, while the multitude did what they listed. So that if any one was noted for a strict and famous preacher, or for a man of piety, he was either plundered or abused, and in danger of his life. And if a man did but pray in his family, or repeat a sermon, or sing a psalm, they presently cried out *Rebels, roundheads, &c.* and all their money and portable goods were proved guilty, how innocent soever they were themselves. This filled the armies and garrisons of the parliament with sober, pious men. Thousands had no mind to meddle with the wars, but greatly desired to live peaceably at home, but the rage of soldiers and drunkards would not suffer them. Some stayed till they had been imprisoned; some till they had been twice or thrice plundered, and had nothing left them. Some were quite tired out with the abuse of all that were quartered on them; and some by the insolence of their neighbours. But most were afraid of their lives; and so sought refuge in the parliament's garrisons.

After the war had been carried on for some time, with great uncertainty in what it would issue; there was at length a great change made on the parliament's side, which had considerable consequences. The Earl of *Essex*, being weakened by a great loss in *Cornwall*, was laid by, and another general chosen. One reason given for this change was, the dissoluteness of many of his soldiers, who were grown too much like the king's in profaneness and lewdness: and besides, it was urged, that the revolt of Sir *F. Fortescue*, Sir *R. Greenville*, Colonel *Urry*, and others, was a sufficient evidence that they who had not a sense of religion, were not much to be trusted, but might easily be hired by money to betray them. It was discovered, that the earl's judgment was against ending the war by the sword, and that he and the wisest men about him, were for aiming only to force a pacificatory treaty. But the main spring of the alteration was, the prevalence of the *Sectarian* interest in the house, joined with *Cromwell's* in the army, which now began to carry all before it. Many honest and intelligent people indeed were for new modelling the army, putting out the looser men, and taking in those who were more strict and sober; but *Vane* and *Cromwell* joining together, carried on their own particular interest successfully. The method they took for compassing this design without disturbance,

by stirring up against themselves the forces they disbanded; was by a self-denying vote in the house: "That because commanders in the army had much pay, and members of parliament should keep to the service of the house, therefore none of the latter should be members of the army." This put out at once the Earls of *Essex* and *Manchester*, the two generals, and Sir *William Waller*, a valiant major-general, with many colonels; and to avoid suspicion, *Cromwell* himself was put out at the first. They then chose Sir *Thomas Fairfax* General, as being neither too great to be commanded by the parliament, nor too subtil for *Cromwell* to make a tool of. He being chosen, *Cromwell's* men could not be without *him:* and therefore the self-denying vote must be thus far dispensed with, that *Cromwell* may be in the army, though no other member of the house were allowed it; and so he was made lieutenant-general.

The army being thus new modelled, was really in the hands of *Cromwell*, though seemingly under *Fairfax's* command. Not long after the change, was the battle at *Naseby*, A. D. 1645, where the king's army was totally routed and put to flight, and about 5000 taken prisoners, with all the king's ordnance and carriage, and abundance of his letters to the queen and others in his cabinet. These letters the parliament printed, thinking they contained such things as greatly clouded the reputation of his word and cause. *Cromwell* in the army did all, and chose almost all the officers. He first made *Ireton* commissary-general; and by degrees headed the greatest part of the army with *Separatists* of several denominations, and united all together by the point of *liberty of conscience*. Sir *Henry Vane* procured the house to disband almost all the honest county forces and garrisons, which might have opposed them in their designs, and so the army went on with little fear of opposition. The next design of *Vane* and *Cromwell* was, to use the army to model the parliament. With this aim they stirred up the house to pass some votes, which they knew would be most displeasing to the army, and then stirred up the army to the deepest resentment. The parliament voted, That part of the army should go to *Ireland*. At *Triploe-Heath* they entered into an engagement to hold together, and were drawing up a declaration of their grievances. Colonel *Harley* acquainted the house with it. *Cromwell* denied it, although deep in the secret, as he afterwards acknowledged. The parliament ordered all that were faithful to forsake them; which

which several officers, and many common soldiers, did; but these not being able to make a body to resist those that remained, it proved a great addition to their strength: For now, all that were against them being gone, they filled up their places with men of their own mind, and so were ever after the more unanimous.—Upon this, *Cromwell* and his adherents advanced in their design, came nearer the city, and drew up an impeachment against eleven of the most active members of the house; and forced the house to exclude them, as under accusation, but let fall their suit, and never proved them guilty. The city now took courage, and were for defending the parliament; but the army speedily advancing, their hearts failed them, and they let the army enter the city in triumph. Whereupon, several of the accused members fled into *France*. A. D. 1647.

As for the king, when *Oxford* was besieged by the parliament's forces, having no army left, he escaped to the north, and cast himself upon the *Scots*, who lay there with an army. The *Scots* were puzzled how to act in this critical juncture: After long consultations, the terror of the conquering army made them deliver him to the parliament's commissioners, upon condition that his person should be preserved in safety and honour, and that their army should have half the pay due to them advanced immediately. The parliament hereupon appointed Col. *Greaves*, and Major-General *Brown*, to attend the king at *Holmby-House* in *Northamptonshire*. Col. *Joice* by concert with the leading part of the army, fetched him thence, and kept him amongst them, till they came to *Hampton-Court*, where he was guarded by Col. *Whalley*. The army fawned upon the king at first; blamed the austerity of the parliament, who had denied him the attendance of his chaplains, and of his friends; gave them liberty to come to him, and pretended that they would protect him from the incivilities of the parliament and the presbyterians. But all on a sudden they began to cry for justice upon him. A council of *agitators* was chosen, who drew up a paper called, *The agreement of the people*, as the model of a new commonwealth. *Cromwell* seemed to be against them; and while they were contending, a letter came to Col. *Whalley*, from an unknown hand, intimating a design of these *agitators* to surprise and murder the king; which most people thought was contrived by *Cromwell*, to frighten him out of the land. On the sight of this letter, the king secretly escaped to the *Isle of Wight*, committing himself

self to Col. *Hammond*, Governor of the castle. Here *Cromwell* had him in a pinfold, and was more secure of him than before. While he was confined, several armies were raised in his favour, but were all defeated. At length the parliament sent him some propositions, with a view to his restoration. Some of them he granted, and others he refused. The chief thing he objected to was, The utter abolishing of episcopacy, and the alienating of bishops, and deans and chapter-lands. Upon which Mr. *Marshal*, Mr. *Vines*, and Dr. *Seaman*, were sent down as commissioners to discourse with him about it: they debated the matter with Abp. *Usher*, Dr. *Hammond*, Dr. *Sheldon*, and others of the king's divines. The debates were printed, and each party thought they had the better. Abp. *Usher* then offered the king his Reduction of Episcopacy to the form of Presbytery; which he would have accepted, and the parliament proposed sending for him up, in order to a personal treaty. But *Cromwell* and his confidants, seeing all their designs likely to be disappointed, sent Col. *Pride* to the house with a party of soldiers, who guarded the door. Such members as were to their purpose they let in, others they turned away, and some they imprisoned. The remainder of the house was henceforward called the *Rump*. The secluded and imprisoned members published their vindication; and some of them would afterwards have pushed into the house, but the guard of soldiers kept them out; and the *Rump* were cried up for the only honest men. They passed a vote to establish a government without a king and house of lords; and so the lords dissolved, and these commons sat and did all alone. They erected a high-court of Justice, brought the king to his trial, condemned him, erected a scaffold at *Whitehall-Gate*, and there before a large concourse of people beheaded him, Jan. 30, 1649. The Lord General *Fairfax* stood by all the while, full of regret, but tricked and overpowered by his lieutenant *Cromwell*, who (it was said) kept him praying and consulting, till the stroke was given. But soon afterwards, when war was determined against *Scotland*, he laid down his commission, and *Cromwell* became general in his stead.

The ministers all this time generally preached and prayed against disloyalty. They had drawn up a writing to the lord general, which was printed, declaring their abhorrence of all violence against the person of the king, and urging him and his army to have no concern in it. This petition they

they presented to him, when the king was in danger, subscribed by near sixty of the presbyterian ministers of *London*, (whose names are below *) together with many country ministers. So unjustly were the presbyterians accused as regicides.

Thus these intestine commotions came to an issue, little thought of at first by any that began them, which cannot but surprise all future generations.

SECT. II.

Reflections on Public Transactions, from the Death of Charles I. *to the Restoration of* Charles II.

THE king being taken out of the way, *Cromwell* proposes a Commonwealth, till he had laid a sufficient foundation for his own advancement. The *Rump* parliament drew up a form of an *engagement*, to be subscribed by all of eighteen years of age and upwards, viz. "I do promise to be true and faithful to the commonwealth as it is now established, without a king or house of lords." Without taking this *engagement* no man could have the benefit of suing another at law, nor hold any mastership in the universities, nor travel above a certain distance from his house, &c. Mr. *Vines*, and Dr. *Rainbow* were hereupon put out

* Corn. Burges, *D. D.*
Will. Gouge, *D. D.*
Ed. Staunton, *D. D.*
Tho. Temple, *D. D.*
George Walker,
Edm. Calamy,
Jer. Whitaker,
Dan. Cawdrey,
Will. Spurstow, *D. D.*
La. Seaman, *D. D.*
Simeon Ashe,
Tho. Case,
Nic. Proffet,
Tho. Thorowgood,
Edw. Corbet,
Hen. Roborough,
John Downham,
Arthur Jackson,
James Nalton,
Thomas Cawton,
Charles Off-spring,
Samuel Clark,
Jo. Wall,
Francis Roberts,
Samuel Bolton,
Mat. Haviland,
John Sheffield,
William Harrison,
William Jenkins,
John Viner,
Elidad Blackwell,
John Crosse,
John Fuller,
William Taylor,
Peter Witham.
Francis Peck,
Christ. Love,
J. Wallis, *D. D.*
Thomas Watson,
William Wickins,
Tho. Manton, *D. D.*
Thomas Gouge,
William Blackmore,
Robert Mercer,
Ra. Robinson.
John Glascock,
Tho. Whately,
Jonathan Lloyd,
John Wells,
Benj. Needler,
Nath. Staniforth,
Steven Watkins,
Jacob Tice,
John Stileman,
Josias Bull,
John Devereux,
Paul Russel,
Joshua Kirby,
Arthur Barham.

N. B. The two names printed in italic are not in the copy of the original paper printed at the time, in which the number is 57.

of

of their headships in the university, and Mr. *Sympson* and Mr. *Sadler* put in their places. Dr. *Reynolds* also was cast out of the deanry of *Christ-Church Oxon*, and Dr. *Owen* succeeded him. The *Covenant** was now laid aside, as an almanack out of date. Many episcopal divines wrote for the *engagement*, and pleaded for taking it, upon the same distinction of *De Facto* & *De Jure*, as hath since been so celebrated among us. But the moderate church party and the presbyterians refused it.

Charles II. was now in *Holland*, and had been proclaimed king by the *Scots*, who resolved to support his cause. He had also many warm friends in England. A little before the battle at *Worcester*, several persons were seized in London for holding correspondence with him: many of them were *Presbyterian* ministers, who for meeting together to contrive how to raise a small sum of money for *Massey's* relief in *Scotland*, were charged with plotting against the government. Eight of them were sent to the Tower. Mr. *Arthur Jackson*, Dr. *Drake*, Mr. *Watson*, Mr. *Love*, Mr. *Jenkins*, Mr. *Thomas Case*, Mr. *Ralph Robinson*, and Mr. *Rich. Heyrick*. Mr. *Nalton* and Mr. *Caughton* fled into *Holland*. Mr. *Love* was tried in a court of justice, condemned and beheaded, and with him Mr. *Gibbons*, a worthy gentleman, for the same cause. This blow struck deep at the root of the new *commonwealth*. The rest of the ministers were released, upon Mr. *Jenkin's* recantation and submission to the government.

Cromwell, being flushed by his success against the royalists in *Scotland*, thought he might now do what he pleased. Having thus far seemed to be a servant to the parliament, he was at length for setting up for himself. In order to this, he first endeavoured to make them odious to his army, and then treated privately with many of them to dissolve themselves, that another free parliament might be chosen. But they perceived the danger, and were for filling up their number by new elections. Impatient of further delay, he took *Harrison* and some soldiers with him, and in a sort of rapture went to the house, and reproved the members for their faults. Pointing to *Vane*, he called him a juggler; and to

* The *solemn league and covenant* was a renunciation of popery and prelacy, and a mutual bond, by which the subscribers engaged upon oath, to oppose all religious innovations, and to assist each other in defending their liberties.

Henry

Henry Martin, called him a whore-master. Having two such to instance in, he took it for granted that they were all unfit to continue in the government, and so discarded them, A. D. 1653. The young commonwealth was thus left headless. Nothing might now seem to stand between *Cromwell* and the crown. A parliament must be called, but the soldiers, as most religious, must be the electors; accordingly two out of a county were chosen by the officers, upon the advice of their sectarian friends in all parts. This was in contempt called *The Little Parliament*. They made an act, that magistrates should marry people instead of the clergy. They then came to the business of tythes and ministers. Before this, *Harrison* being authorized thereto, had at once put down all the parish ministers of *Wales*, because most of them were ignorant and scandalous, and had set up a few itinerant preachers in their stead, who were for number incompetent to so great a charge, there being but one to many of those wide parishes. At length it was put to the vote in this parliament, Whether all the parish ministers in *England* should at once be put down or not? Which was carried in the negative but by two voices. In the issue, a motion was made, That the house, as incapable of serving the commonwealth, should go and deliver up their power to *Cromwell*, from whom they had received it. This was carried in the affirmative, and they directly went, and solemnly resigned their power to him; who then carried all before him. A junto of officers drew up a writing, called "The instrument of the government of the commonwealth of *England*, *Scotland*, and *Ireland*." This instrument made *Oliver Cromwell* Lord Protector of the commonwealth. The Lord Mayor and Aldermen, the Judges and Officers of the army, were suddenly drawn together to *Westminster-Hall*, and upon the reading this instrument, installed *Cromwell* in the office of Protector, and swore him accordingly: thus the commonwealth seemed once more to have a head, A. D. 1656.

One of his chief works was the purging of the ministry. The synod of *Westminster* was dissolved with the parliament; and a society of ministers, with some others, chosen by *Cromwell* to sit at *Whitehall*, under the name of Triers, who were mostly Independents, but had some Presbyterians joined with them, and had power to try all who came for institution or induction; without whose approbation none were admitted. They themselves examined all who were

able to come up to *London*; but if any were unable, or of doubtful qualifications, they referred them to some ministers in the county where they lived. With all their faults, thus much must be said of these Triers, that they did a great deal of good to the church; they saved many a congregation from ignorant ungodly drunken teachers; such as either preached against an holy life, or preached as men who never were acquainted with it, and used the ministry but as a common trade to live by: such as these they usually rejected, and in their stead admitted of any able serious preachers, who lived godly lives, tho' of different opinions.

Cromwell had the policy not to exasperate the ministers and others, who did not consent to his government, but let them live quietly, without putting any oaths of fidelity upon any, except his parliaments, who were not suffered to enter the house till they had sworn fidelity to him. The sectarian party in his army and elsewhere he chiefly trusted to and pleased, till he thought himself well settled; and then he began to undermine them, and by degrees to work them out. Though he had so often defended the Baptists, he now blames their unruliness and their zeal for their own way, and endeavours to settle himself in the people's favour by suppressing them. He had enemies among all parties, and many sought to dispatch him; but he escaped their attempts, and at length died of a fever, Sept. 3, 1658, aged 59. Never man was more highly extolled, or more basely vilified than he, according as mens interests led their judgments.—Mr. *Baxter* hath left this as his judgment concerning him: "That he began low, and rose higher in his resolutions as "his condition rose; and the promises which he made in his "lower condition, he used as the interest of his higher following condition did require; and kept as much honesty "and godliness, in the main, as his cause and interest would "allow him, and there they left him. And that his name "standeth as a monitory pillar to posterity, to tell them the "instability of man in strong temptations, if God leave him "to himself," &c. &c.

His son *Richard*, according to his will, succeeded him. The several counties, cities, and corporations of *England*, sent up their congratulations to him as Protector. But the army, it seems, set him up only upon trial, resolving to use him as he behaved himself. When they saw that he began to favour the sober people of the land, to honour parliaments, and to respect the ministers called Presbyterians, they presently

sently resolved to make him know his masters. The Fifth-Monarchy-Men, under Sir *Henry Vane*, raised a violent clamorous party against him among the city sectaries, A. D. 1659. But the assembly at *Wallingford House* did the main business; it was there determined, that *Richard*'s parliament must be dissolved: and it was almost as soon done as determined. As he sought not the government, so he was resolved it should cost no blood to keep him in it; and therefore he resigned it by a writing under his hand, and retired.

The nation being tired with changes, soon discovered their uneasiness. Sir *G. Booth* and Sir *T. Middleton* raised forces in *Cheshire* and *North Wales* for K. *Charles*, but being disappointed in the cavaliers who should have joined them, *Lambert* soon routed them: and at the same time Sir *Arthur Haslerigg* seizes *Portsmouth* for the Rump. *Monk* purges his army in *Scotland* of Baptists, and marches into *England*. The Rump party with *Haslerigg* divided the army at home, and so disabled them to oppose *Monk*, who marched on, to the great surprize of all. At first, he joined with the Rump against the citizens, and pulled down the city gates to terrify them; but at length, being invited into the city by Sir *Thomas Allen*, then Lord Mayor, he joined with them against the Rump, which was the very thing that turned the scales, and brought in the King. *Monk* calls together the old secluded members, agreeing with them that they should sit but a few days, and then dissolve themselves and call another parliament. They consented, appointed a council of state, and dissolved themselves. In this council it was put to the question, "Whether they should call in the King upon treaty and covenant, or entirely confide in him?" After some debates, it was resolved to trust him absolutely. The new parliament meeting, presently appointed a day of fasting and prayer for themselves. The House of Commons chose Dr. *Gauden*, Mr. *Calamy*, and Mr. *Baxter*, to carry on the work of the day. The very next morning, *May* 1, 1660, they unanimously voted home the King, who being sent for from *Holland*, Mr. *Calamy*, Dr. *Manton*, Mr. *Bowles*, and others were deputed by the parliament and city to attend him. His Majesty gave them such encouraging promises, as raised in some of them very high expectations. When he made his entrance, *May* 29, 1660, as he passed thro' the city towards *Westminster*, the London ministers, in their places, attended him with acclamations, and by the hands of old Mr.

Arthur Jackson, presented him with a richly-adorned Bible; which he received, telling them "It should be the "rule of his government and of his life."

SECT. III.

Attempts for a Coalition. The Savoy *Conference, and its fruitless issue.*

WHEN the King was received with the general acclamations of his people, the expectations of men were various, according to their several interests. Some plain and moderate Episcopalians thought of an union with the Presbyterians. The more politic part of them knew that all their ancient power, honour, and revenues would be restored, and none suffered to share with them. But many of the Presbyterians were in great hopes of favour. Besides promises from men in power, they had an assurance from K. *Charles* himself, in his declaration from *Breda*, *April* 4, 1660, in these words, "We do declare a liberty to tender "consciences, and that no man shall be disquieted, or called "in question, for differences of opinion, which do not dis-"turb the peace of the kingdom." To cherish their hopes, ten of them were made the King's chaplains in ordinary, tho' none of them ever preached, except Mr. *Calamy*, Dr. *Reynolds*, Mr. *Baxter*, Dr. *Spurstow*, and Mr. *Woodbridge*, once each. By this means, having easy access to his majesty, they waited upon him with Lord *Manchester*, recommending to his serious consideration the union of his subjects in religious matters, begging that only necessary things might be the terms of it. The king declared himself highly pleased with their inclinations to agreement, and resolved to do his part to promote it; but told them, "It could not be expected but "by abating something on both sides, and meeting in the "midway. He therefore desired them to offer him some "proposals, in order to an agreement about church-govern-"ment, this being the main difference, and to set down the "most that they could yield to." They also begged that their brethren on the other side might do the same. The king promised they should.

After this, the ministers met from day to day at *Sion College*, to consult openly with any of their brethren that would join with them, that none might say they were excluded. Many of the city ministers assembled, and many country

country ministers, then in town, joined them, of whom Mr. *Newcomen* was the most constant. In about three weeks they agreed to a paper of proposals, in which (after an humble address to his majesty, and four preliminary requests, viz. That serious godliness might be countenanced, and a learned and pious minister in each parish encouraged; that a personal public owning the baptismal covenant might precede an admission to the Lord's Table; and that the Lord's Day might be strictly sanctified) they offered to allow of the true primitive presidency in the church, with a due mixture of presbyters, in order to the avoiding the evils which are incident to the administration of a single person; and for reforming which they proposed, that Bp. *Usher's* "*Reduction of episcopacy into the form of synodical government received in the ancient church*," should be the ground-work of an accommodation; that suffragans should be chosen by the respective synods; the associations be of a moderate extent; the ministers be under no oaths, or promises of obedience to their bishops; and that the bishops should not govern by their own will only, but according to canons and constitutions to be established by act of parliament. They owned the lawfulness of a prescribed form of public worship; but desired, that some learned, pious, and moderate divines, of both parties, might be employed either to compile a new liturgy, or to reform the old; adding some other forms in scripture phrase, to be used at the minister's choice.—As to the ceremonies, they humbly represented, that the worship of God was perfect without them; that they had ever since the reformation been matter of contention; that they were at best but indifferent, and in their own nature mutable; and therefore they begged, that kneeling at the sacrament might not be imposed; that the surplice, the cross in baptism, and bowing at the name of *Jesus*, might be abolished; and that care might be taken to prevent future innovations contrary to law.

Quickly after the king's return, many hundreds of worthy ministers were displaced, because they were in sequestrations where others had been cast out by the parliament. The ministers, waiting upon his majesty with their proposals, signified their full satisfaction that all such should be cast out as were in any benefice belonging formerly to one that was not grossly insufficient or debauched; but humbly begged, that all who had succeeded scandalous persons might hold their places: as also where the old incumbents were dead;

and that his majesty would be pleased to publish his pleasure that no oath or subscription, or renunciation of orders, might be required of any, till it was seen what was the issue of the desired agreement. The king treated them very respectfully, and renewed his professions of desiring an accommodation; told them he was well pleased that they were for a liturgy, and yielded to the essence of episcopacy; and promised them that the places in which the old incumbents were dead, should be confirmed to the possessors. But they were much disappointed to find none of the divines on the other side appear. After waiting some time, they received a severe answer from the episcopal party, who reflected on the proposals they had made to his majesty: saying that they did not perceive any necessity for their preliminary requests. As to church-government, they declared for the former hierarchy without any alteration. Bp. *Usher's Reduction*, they rejected, as being at best but a heap of private conceptions. The liturgy they applauded as unexceptionable, and thought it could not be too rigorously imposed, when ministers were not denied the exercise of their gifts in praying before and after sermon; which sort of praying, they declared however, to be but the continuance of a custom of no great authority, and grown into common use by sufferance only. As for the Ceremonies, they could not part with one; and they concluded with saying, "Were any abatements made, "we are satisfied that unquiet spirits would but be thereby "encouraged to make farther demands,"

Shortly after, instead of the diocesans' concessions, the ministers were told, that the king would put all that he thought meet to grant them into the form of a declaration, and they should see it before it was published, and have liberty to signify what they disliked. A copy of the said declaration was accordingly sent them by the Lord Chancellor. Having made some remarks upon it, they drew up a petition to the king, and delivered it to the Lord Chancellor; but he never called them to present it, only desired the particulars of what alterations they would insist on. They delivered him a breviate of these, which he took time to consider of. A day was appointed for his majesty to peruse the declaration as the Lord Chancellor had drawn it up, and determine on the particulars, upon the hearing of both sides. The king accordingly came to the Lord Chancellor's, with the dukes of *Albemarle* and *Ormond*, the earl of *Manchester*, &c. Dr. *Sheldon*, bishop of *London*, and several other bishops and clergymen,

clergymen, on one side: on the other, Dr. *Reynolds*, Mr. *Calamy*, Dr. *Manton*, Dr. *Spurstow*, Mr. *Baxter*, and others. As the Lord chancellor read over the declaration, each party was to speak to what they disliked, and the king to determine how it should be. There were various altercations about prelacy, re-ordination, and other particulars. When the whole was perused, the Lord chancellor drew out another paper, intimating that the king had also been petitioned by the Independents and Baptists for liberty, and therefore he read an additional part of the declaration, to this purpose, "That others also be permitted to meet for religious "worship, so be it, they do it not to the disturbance of the "peace; and that no justice of peace or officer disturb "them." This being designed to procure liberty to the Papists, there was a general silence upon the reading it, At length, Mr. *Baxter*, fearing their silence might be misinterpreted, spake to this purpose: "That they desired not "favour to themselves alone, and regorous severity against "none; but as they humbly thanked his majesty for his de-"clared indulgence to themselves, so they distinguished the "tolerable party from the intolerable: for the former, they "humbly craved just lenity and favour; but for the latter, "(such as Dr. *Gunning* had before mentioned) Papists and "Socinians, they could not make a toleration their request." To which his majesty said, "That there were laws sufficient "against the Papists." Mr. *Baxter* replied, "They under-"stood the question to be, Whether those laws should be "executed or not?" Upon which the matter was dropped. But before the breaking up of the meeting, the king, having determined what he would have stand in the declaration, as to the sense of it, named four divines to determine on any words in the alterations, if there were any difference, viz. Bishop *Morley*, Bishop *Hinchman*, Dr. *Reynolds*, and Mr. *Calamy*; and if they disagreed, the Earl of *Anglesea* and the Lord *Hollis* were to decide. At length it came out so amended, that it was fitted to be an instrument of concord and peace, if settled by law, and the liturgy altered as the declaration promised. Several of the ministers were offered preferments: v. g. Mr. *Calamy* the bishopric of *Coventry* and *Litchfield*; Dr. *Reynolds*, that of *Norwich*; and Mr. *Baxter*, that of *Hereford*; Dr. *Manton*, the deanry of *Rochester*; Dr. *Bates*, the deanry of *Coventry* and *Litchfield*; and Mr. *Edward Bowles*, the deanry of *York*: but they all refused, on account of the uncertain continuance

of the terms in the declaration, except Dr. *Reynolds*, who declared when he accepted the bishopric of *Norwich*, that he did it upon the terms laid down in the declaration, and not as episcopacy stood before in *England*; and that he would no longer hold or exercise it than he could do it on those terms.

In the declaration, dated *October* 25, 1660, the king expresses the highest opinion of the Presbyterian ministers, as persons full of affection to him, of zeal for the peace of church and state, and neither enemies of episcopacy nor liturgy; but modestly desiring such alterations in both, as without shaking foundations, might best allay the present distempers, which the indisposition of times, and the tenderness of some men's consciences had contracted. At the same time assuring them of his resolution to grant them all the indulgence they required, promising that they should exercise their functions, and enjoy the profits of their livings, without being obliged to those oaths and subscriptions to which they objected. Upon this an address of thanks was drawn up, signed by many of the ministers in and about *London*; which was graciously received.

But after all, this declaration had no effect, save only a year's suspension of the law that afterwards took place. At a distance in the country, some men were so violent, that they indicted ministers at the assizes and sessions, notwithstanding the declaration, taking it for no suspension of the law; though upon application to the king and lord chancellor, they were generally released. But as to the matter of church-government, none of the concessions in the declaration were put in execution. However, a commission was at length granted to certain persons nominated, to meet for the purpose of reviewing the liturgy. The commissioners on one side were, the Archbishop of *York*, the Bishops of *London*, *Durham*, *Rochester*, *Chichester*, *Sarum*, *Worcester*, *Lincoln*, *Peterborough*, *Chester*, *Carlisle*, and *Exeter*. Those on the other side, Dr. *Reynolds*, Dr. *Tuckney*, Dr. *Conant*, Dr. *Spurstow*, Dr. *Wallis*, Dr. *Manton*, Mr. *Calamy*, Mr. *Baxter*, Mr. *Jackson*, Mr. *Case*, Mr. *Clark*, Mr. *Newcomen*. The assistants on one side were, Dr. *Earle*, Dr. *Heylin*, Dr. *Hacket*, Dr. *Barwick*, Dr. *Gunning*, Dr. *Pearson*, Dr. *Pierce*, Dr. *Sparrow*, and Mr. *Thorndike*; and on the other side, Dr. *Horton*, Dr. *Jacomb*, Dr. *Bates*, Mr. *Rawlinson*, Mr. *Cooper*, Dr. *Lightfoot*, Dr. *Collins*, Mr. *Woodbridge*, and Dr. *Drake*.

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The *Savoy* was appointed as the place of meeting. When they were met, the bishop of *London* told the ministers, "That they, and not the bishops, had sought the conference, being desirous of alterations in the liturgy; and "that therefore there was nothing to be done, till they had "brought in all they had to say against it in *writing*, and "all the additions which they desired." The ministers moved for an amicable *Conference*, according to the commission, as more likely to answer the great end; but the bishop of *London* insisted upon it, "That nothing should "be done till all exceptions, alterations, and additions "were brought in at once." After some debate, it was agreed, "That they should bring all their exceptions at "one time, and all their additions at another time." They accordingly drew up their exceptions, and offered them to the bishops. They proposed, that the liturgy might have nothing left in it doubtful, or questioned amongst pious, learned, and orthodox persons; and particularly mentioned a variety of alterations, which the reader will easily judge of, from the reasons they afterwards gave for their nonconformity. (See *Sect.* V.) Mr. *Baxter* drew up the additions, or new forms, (for those who might scruple to use the old) stiled, *The Reformed Liturgy* *; which the ministers generally approved, as indeed it was undertaken at their request.

During the interval, the convocation was chosen, which was politicly deferred till now; for had it been called when the king came in, the inferior clergy would have been against the diocesans. But now the diocesan party wholly carried it in the choice. The election was in *London*, *May* 2, 1661. Mr. *Calamy* and Mr. *Baxter* were chosen by a majority of three voices. But the bishop of *London*, having the power of chusing two out of four, or four out of six, who are chosen by the ministers in a certain circuit, was so kind as to excuse them by pitching on others; and so the city of *London* had no clerk in the convocation. *May* the 4th, the paper of exceptions was given in at a meeting with the bishops. *May* the 7th, there was a meeting at *Sion College*, of the ministers of *London*, for the choice of a president and assistants for the next year. Some of the Presbyterians, upon a pettish scruple absenting themselves,

* That the world might judge of this performance, Dr. *Calamy* has preserved a copy of it at the end of Mr. *Baxter's* life.

selves, the diocesan party carried it, and got the possession and rule of the college. *May* the 8th, the new parliament and convocation sat, constituted of men devoted to the diocesan interest. *May* the 22d, by order of parliament, the national vow and covenant was burnt by the common hangman.

A petition was, by the consent of the ministers, drawn up and presented to the bishops, at the same time with the reformed liturgy; in which they, with great humility and earnestness, desired them to abate their impositions, in order to the peace of the church; pathetically urged many arguments to induce them to a compliance; and begged only that they would "grant them the freedom which "Christ and his apostles left unto the churches."

The bishops, after some delay, sent them a paper of reasonings against their exceptions, without any abatements or alterations at all, worth naming; an answer to which was also drawn up. At last, the commission being within ten days of expiring, the ministers sent to the bishops to desire some personal conference upon the subject of the papers, which was yielded to; and at the meeting the answer to their last paper was delivered them. The ministers earnestly pressed them to spend the little time remaining in such pacifying conference as tended to the ends mentioned in the king's declaration and commission. There is reason to think, that the generality of the bishops and doctors who were present at these meetings, did not read the *Reformed Liturgy*, or the reply of the ministers to their reasons against the exceptions they had given in. So that it seems, before they knew what was in them, they resolved to reject the papers of the ministers, right or wrong*. When they came to debates, the ministers desired the bishops to animadvert on the alterations of the liturgy, and declare what they allowed or disallowed in them. But they would not be prevailed upon to debate that matter, or give their opinions about those papers. It

* Dr. *Allen*, of *Huntingdonshire*, clerk in this convocation, earnestly laboured with the bishop of *London*, that they might so reform the liturgy, that no sober man might make exception; but was desired to forbear, as what *should be*, was concluded on.—*Conformist's Plea for Nonconf. p.* 31. So very nice and exact were the high party, that they would not yield so much as to forbear the lessons of the Apocrypha: insomuch, that after a long tug at the convocation-house about that matter, a good doctor came out at last with great joy, "that they had carried it for *Bell and the Dragon*."

was

was then moved, That they would go over the particulars excepted against, and declare what alterations they could yield to. But they told them, "They had nothing to say "upon that head, till the necessity of an alteration in ge- "neral was proved, which it had not as yet been; they "would yield to all that was proved necessary, but looked "upon none as necessary." The ministers urged them again and again with the words of the king's declaration and commission; and observed, "It was strange, that when "the king had so long and publicly determined upon the "end, and called them to consult about the means, they "should at least presume to contradict him, and deter- "mine the end itself unnecessary, and consequently no "means necessary: and that therefore all their meetings "had been but trifling." They replied, "they must prove "alterations necessary:" The ministers answered, "they "were necessary to peace and unity, which without them "would not be attained:" To which they would by no means yield. This was to draw on a dispute, before the end of which, the time of the commission was likely to expire. To this therefore the ministers objected. But nothing else would be yielded to, and so a dispute was agreed upon, to argue the necessity of altering the liturgy.

After two days debate about the order of the disputation, Dr. *Pearson* alone undertook to dispute on the side of the bishops, when the ministers had discharged the opponent's province; which was accepted. Three of a party were chosen on each side to manage the dispute. The bishops chose Dr. *Pearson*, Dr. *Gunning*, and Dr. *Sparrow*: the ministers chose Dr. *Bates*, Dr. *Jacomb*, and Mr. *Baxter*: and they met to dispute accordingly. But there were so many speakers, and so many interruptions, and so many personal reflections, that it was to very little purpose. At length, bishop *Cosins* produced a paper, as from a considerable person, containing a method to end the controversy; which was, "to put the complainers upon distinguishing "between the things they charged as sinful, and those "which they opposed as inexpedient only." The three disputants on the ministers side, were desired to draw up an answer to it against the next morning; which they did, and charged eight things as flatly sinful, and contrary to the word of God, viz. "That no minister be admitted to "baptize without using the sign of the cross:—or officiate "without the surplice.—That none be admitted to the "Lord's

"Lord's Supper, without receiving it kneeling," &c. &c. After a great deal of loose discourse, they came at length to the dispute, which was managed in writing: the sole argument was, "the sinfulness of enjoining ministers to deny "the communion to all that dare not kneel." The ministers proved their assertion thus. That it was denying the sacrament to those whom the Holy Ghost commands us to receive; urging *Rom.* xiv. 1—3. "Him that is weak "in the faith receive you, but not to doubtful disputation, "&c." The episcopal divines answered, "That that text "was not to the purpose, because it speaks of things "lawful and not commanded; whereas the debate was "about things lawful, and also commanded; and, withal, "because the receiving there mentioned, is not to be "understood of immediately receiving persons to the "holy communion." The Presbyterian disputants replied: "The text forbids any such *commands* of things "lawful, as are not consistent with receiving and forbearing; and that it must necessarily take in receiving "persons to the Lord's Supper, because it requires the "receiving men to that church-communion in the general, of which the sacrament is a most eminent part, "&c." But when Dr. *Gunning* had read certain citations and authorities for the other side, Bishop *Cosins*, the moderator, put the question, "All you that think Dr. *Gunning* "has proved that *Rom.* xiv. speaketh not of receiving "the sacrament, say *Aye.*" Upon which there was a general cry *Aye, aye,* among the hearers of the episcopal party, of whom there were many in the hall, whereas the Presbyterians had but two or three.

At length the *episcopal* divines became opponents upon the same question, and argued thus: "That command, "which enjoins only an act in itself lawful, is not sinful." This Mr. *Baxter* denied. They then added; "That com- "mand, which enjoins an act in itself lawful, and no "other act or circumstance unlawful, is not sinful." This also Mr. *Baxter* denied: as he did some other propositions of theirs. At length, finding themselves embarrassed, the dispute broke off with noise and confusion, and high reflections upon Mr. *Baxter*'s cloudy imagination, and his perplexed, scholastic, and metaphysical manner of distinguishing; and Bishop *Saunderson* being in the chair, pronounced that *Gunning* had the better of the argument. Bishop *Morley* asserted in print, that Mr. *Baxter*'s assertion,

tion was not only false, but destructive of all authority, human and divine. Upon this the whole nation almost was filled with tragical exclamations against the abominable assertion of one of the disputants at the *Savoy*, "that "things not evil of themselves, may have accidents so evil "as may make it a sin to him that shall command them." And thus ended the dispute at the *Savoy*, and all endeavours for reconciliation upon the warrant of the king's commission.

It may not be amiss to add some remarks upon the temper and carriage of the commissioners on both sides; several of whom seldom or never appeared: as Dr. *King* bishop of *Chester*, Drs. *Heylin*, *Barwick* and *Earle*. *Sheldon* bishop of *London* seldom attended, though he, with *Henchman* and *Morley*, had the chief management of affairs. Others who were present, did not much concern themselves in the debate, as Dr. *Frewen* archbishop of *York*, Bishops *Lucy*, *Warner*, *Saunderson*, *Laney*, *Walton*, *Sterne*, Dr. *Hacket*, and Dr. *Sparrow*. Dr. *Morley* was the chief speaker. His manner was vehement, and he was against all abatements. He frequently interrupted Mr. *Baxter*. Bishop *Cosins* was constant, and though inclined to moderation, said some very severe things. He appeared well versed in the canons, councils, and fathers. Bishop *Gauden* was never absent. He often took part with the Presbyterian divines, and was the only moderator among the bishops, excepting *Reynolds*, who spoke much the first day for moderation, but afterwards only now and then a qualifying word, though he was heartily grieved for the fruitless issue of the conference.

Of the disputants, Dr. *Pearson* (afterwards bishop of *Chester*) disputed accurately, soberly and calmly, and procured for himself great respect from the Presbyterian ministers, who thought, if all had been in his power, it would have gone well for them. Dr. *Gunning* was the most forward speaker, and stuck at nothing. Bishop *Burnet* says, "that "he used all the arts of sophistry in as confident a manner "as if they had been sound reasoning: that he was un-"wearied active to very little purpose, and being very "fond of Popish rituals and ceremonies, he was much set "upon reconciling the church of *England* to *Rome*." Accordingly when Dr. *Bates* urged it upon him, that on the same reasons as they imposed the cross and surplice, they might bring in holy water, and lights, and abundance

of

of such ceremonies of *Rome*, which we have cast out; he answered, "Yes; and I think we ought to have more, "and not fewer."

On the side of the Presbyterians, Dr. *Horton* never appeared, nor Dr. *Drake*, because of a *misnomer* in the commission. Dr. *Lightfoot*, Dr. *Tuckney*, and Mr. *Woodbridge* were present only once or twice. Dr. *Bates* and Dr. *Manton* behaved with great modesty. The chief disputant was Mr. *Baxter*, who, (says Mr. *Neal*) "had a very metaphysical head and fertile invention, and was one of the most ready men of his time for an argument, but too eager, and tenacious of his own opinions." Next to him was Mr. *Calamy*, who had a great interest among the ministers in town and country.

Among the auditors, there was, with the bishops, a crowd of young divines, who behaved indecently. Among the few that came in with the Presbyterians, were Mr. *Miles* and Mr. *Tillotson*, afterwards archbishop of *Canterbury*.

At the close of the last day it was agreed that nothing should be given in on either side to the king, as charged on the other, but in writing; and that they should on each side give this account, That they were all agreed upon the ends, the welfare, unity and peace of the church, and his majesty's happiness: but after all their debates, they disagreed about the means.

The dispute being ended, the Presbyterian commissioners met by themselves, and resolved to draw up an account of their endeavours, and present it to his majesty, with a petition for his promised help for those alterations and abatements, which they could not procure of the bishops. But all availed nothing; and they were generally entertained with reproach, and branded as rigid Presbyterians, though they pleaded for primitive episcopacy. They were represented in the common conversation of those who were gaping for preferment, as the most seditious people in the world, unworthy to be used like men, or to enjoy any liberty. It was the constant cry, that they were plotting, or setting the people against the government.

In the latter part of this year many worthy ministers, and respectable gentlemen and others, were imprisoned in different counties, under a pretence of being concerned in such plots. In *November*, Mr. *Ambrose Sparry* (a sober learned minister, who had never espoused the Parliament's cause, and was for moderate episcopacy) had a wicked

neighbour,

neighbour, who bearing him a grudge for having reproved him for adultery, thought he had now an opportunity to be revenged. He or his confederates, framed a letter, as from a nameless person, directed to Mr. *Sparry*,—"that "he and Captain *Yarrington* should be ready with money "and arms at the time appointed, and that they would ac- "quaint Mr. *Osland* and Mr. *Baxter* with it." He pretended that he found this letter under a hedge, where a man had been sitting, who pulled out a great many letters, all of which he put up again, except this, and went away. This vile informer carried the letter to Sir *John Packington*, (a zealous man in such business,) who sent Mr. *Sparry*, Mr. *Osland*, and Captain *Yarrington** to prison.

Many upon this occasion, especially Mr. *Sparry*, lay long in prison; and even when the forgery was detected, they had much difficulty in obtaining a release. Though Mr. *Baxter* was named in the above letter, he was then, and had been for some time in *London*, so that he escaped; and yet where ever men were taken up and imprisoned, in distant counties, it was said to be for *Baxter's* plot.

SECT. IV.

The Act of Uniformity; and Reflections upon it.

NOTWITHSTANDING all their discouragements, Mr. *Calamy*, and some other ministers still used their interest with men in power, to get the parliament to pass the king's declaration into a law; and sometimes the Lord Chancellor and others gave them some hope of success.

* Dr. *Calamy* says, that Captain *Yarrington* was a man of an established reputation; who in the year 1681, published a full discovery of the first Presbyterian sham plot: in which he declares he related nothing but what he could prove by letters, and many living witnesses; and his account was never publicly contradicted. He says, that many, both of the clergy and laity, disliking the king's declaration concerning ecclesiastical affairs, resolved to run things to the utmost height: and that some of the leading Church-men were heard to say, "they would have an act so framed as "would reach every Puritan in the kingdom: and that if they thought "any of them would so stretch their consciences as to be comprehended "by it, they would insert yet other conditions and subscriptions, so that "they should have no benefit by it." To render them odious to government, they contrived what they called a *Presbyterian plot*, which was laid in about thirty-six different counties. That the general cry occasioned by these sham plots much promoted the *Uniformity-Bill*, which passed that session, will easily be judged by any one that will peruse *Yarrington's* narrative.

But when it came to the trial, they were disappointed; and all attempts for union and peace were at an end. Nay, a rigorous ACT was brought in for UNIFORMITY, clogged on design to make the weight of conformity heavier than ever. UNIFORMITY seemed to be accounted the one thing necessary by those who had got the reins in their hands; so necessary, that no reason must be heard against it, and those called Presbyterians must be forced to do that which they accounted public perjury, or be cast out of trust and office, both in church and commonwealth.

While this act was depending, the ministers, still interposing as they had opportunity, had peremptory promises given them by some persons in office, that care should be taken before the act passed, that the king should have power reserved to him to dispense with it, in favour of such as deserved well of him at his restoration, or whom he pleased. But at length the act passed the house, and all their great friends left them in the lurch. And when afterwards, upon the utmost encouragement from men in power, they had drawn up a petition* to his majesty for indulgence, they

* The petition was this:—"May it please your most excellent majesty, "Upon former experience of your majesty's tenderness and indulgence "to your obedient and loyal subjects (in which number we can with all "clearness reckon ourselves) we, some of the ministers within your city "of London, who are likely, by the late Act of uniformity, to be cast out "of all public service in the ministry, because we cannot in conscience "conform to all things required in the said act, have taken the boldness "humbly to cast ourselves and concernments at your majesty's feet, de- "siring that of your princely wisdom and compassion you would take "some effectual course whereby we may be continued in the exercise of "our ministry, to teach your people obedience to God and your majesty. "And we doubt not, but by our dutiful and peaceable carriage therein, "we shall render ourselves not altogether unworthy of so great a favour." This was presented *August* 27, three days after the act took place, by Mr. *Calamy*, Dr. *Manton*, Dr. *Bates*, &c. Mr. *Calamy* made a speech upon the occasion, intimating that "those of his persuasion were ready to "enter the lists with any for their fidelity to his majesty:—that they did "not expect to be treated as they had been:—that this was the last appli- "cation they should make, &c." The king promised to consider of their business. The next day the matter was fully debated in council, when his majesty declared he intended an indulgence. The friends of the ministers spoke freely on their behalf. But Dr. *Sheldon* Bishop of *London*, in a warm speech, declared, "It was now too late to think of suspending that "law, for he had ejected such of his clergy as would not comply with it, "the Sunday before;—that, in this case, he should not be able to maintain "his authority among the clergy,—and the legislature would be rendered "contemptible;—and, if the importunity of such disaffected people were a "sufficient reason to humour them, neither the church nor the state would "ever be free from distractions." Upon this, it was carried that no indulgence should be granted.

were threatened with incurring a præmunire by so bold an attempt.

This rigorous act when it passed, gave the ministers, who could not conform, no longer time than till *Bartholomew-day*, *August* 24th, 1662, when they were all cast out. When the day came, it caused much gladness to some, and sorrow to others, and occasioned many and very different reflections*. The following remark, made by a man of note, deserves to be recorded. "Had all the ministers "(said he) conformed, people would have thought there "was nothing in religion; and that it was only a thing to "be talked of in the pulpit, and serve a state design; "while the ministers turned and changed any way with "the state: but these men giving up their livings, and ex-"posing themselves and families to outward evils, rather "than they would conform to things imposed, not agree-"able (as they apprehended) to the gospel they preached, "have convinced men there is a reality in religion, and "given a check to atheism." This *act of uniformity* which made such an alteration in all parts of the kingdom, by ejecting so many valuable and useful persons, (of whom a particular account is to be given) was passed in a heat†, but its effects have been dreadful and lasting. So that we may well, it is hoped without offence, drop a tear, upon the remembrance of so many worthies in our *Israel*, who were buried at once in a common grave.

This was an action without a precedent: The like to this the Reformed church, nay the Christian world, never saw before. Historians relate, with tragical exclamations, that between three and four score bishops were driven at once into the island of *Sardinia* by the *African Vandals:* that 200 ministers were banished by *Ferdinand*, king of *Bohemia;* and that great havock was, a few years after, made

* It is generally said, It was carried but by very few votes: and that some who were against it were kept from the house by stratagem. Dr. *Bates*, in his sermon at Mr. *Baxter's* funeral, speaking of this act says, "that "the old clergy from wrath and revenge, and the young gentry from their "servile compliance with the court, were very active to carry on and com-"pleat it."

† A dignitary of the church of *England*, when a worthy gentleman shewed some regret that the door was so strait, that many sober ministers could not have admission, replied, "It is no pity at all; if we had thought "so many of them would have conformed, we would have made it "straiter."

among the ministers of *Germany* by the Imperial *Interim*. But these all together fall short of the number ejected by the act of uniformity, which was not less than 2000. The succeeding hardships of the latter were also by far the greatest. They were not only silenced, but had no room left for any sort of usefulness, and were in a manner buried alive. Far greater tenderness was used towards the *Popish* clergy ejected at the Reformation. They were suffered to live quietly; but these were oppressed to the utmost, and and that even by their brethren who professed the same faith themselves: not only excluded preferments, but turned out into the wide world without any visible way of subsistence. Not so much as a poor vicarage, not an obscure chapel, not a school was left them. Nay, though they offered as some of them did, to preach gratis, it must not be allowed them; [but many cruel laws were enacted against them which exposed them to dreadful fines and imprisonment for discharging any part of their ministerial function, or coming near the place where they formerly discharged it:] and this at a time when their help was greatly wanted, there being but few to supply their places, many large congregations destitute of preaching, and many places over-run with ignorance and profaneness.

And for what reason were they cast out? Only because they would not consent to what they could not believe, nor vow against what appeared to be their duty. Had they been enemies to all order and regularity, it had been much more tolerable: but there was no just ground for such an insinuation; a regular discipline was what they pleaded for, and moderate episcopacy was what most of them would have freely submitted to. Whosoever have accused them as fond of anarchy and confusion, knew not the men or their communication. Some, it must be owned, were against the royal family, yet there were others who suffered for adhering to it. The *Lancashire* ministers were many of them ejected for refusing and writing against the *Engagement*, even when many of the episcopal party took it; and several hazarded their lives in order to bring back the king. Had they been loose in their morals, their treatment might have been justified; but they were as exemplary in their lives as any in the land. Had they been meanly qualified for the ministerial work, the church might much better have spared them: but instead of that, we may safely defy their greatest enemies to produce in any age or country,

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two thousand men better qualified for public ministerial work, or more diligent and laborious in it. And though it may be supposed, that in so great a number, some were of but mean endowments, there were others of considerable abilities and learning: yet they were cast off with disdain. And for what was all this, but to promote uniformity? A charming word! for the thing itself is yet to be sought for, even among themselves, who cast them out. But certainly, it is an odd sort of uniformity which divides the church into parties. The grand aim of all, was to settle impositions, which in all ages have been greedily swallowed by men of looser principles, while they have proved snares to the most conscientious; who will carefully examine matters, and not wriggle themselves either in or out by distinctions and evasions, which yet they were as able to have framed as their neighbours; but would in all things act with simplicity and godly sincerity, without equivocations or reserves; thereby endeavouring to maintain and promote a principle of honesty in the world.

It has been pleaded "That the *Puritanical* party set the "pattern, by bearing so hard on the sequestered ministers "in the parliament-times." But whatever that pattern was, we must go farther backward for the original. Yet I would not thence pretend to justify any rigorous methods, which christianity does neither require nor allow. But certainly they who so much exclaimed against them, should better have known the heart of a stranger, than to have imitated, much less out-done them, in ejecting a number so very far superior, without any allowance towards their support from the livings whence they were ejected; whereas the parliament allotted a fifth part to those who were sequestered, whatever were the cause; though it were insufficiency or scandal. Many things were done in the parliament-times, which the agents in them lived to see reason to wish undone. But yet when matters were at the utmost heighth, many episcopal persons kept their places; things confessedly in their own nature indifferent, were not made grounds of silencing and driving men into corners; nor were the stiffest of the High Church party, (*Gunning* and others of his stamp) denied their liberty, provided they gave the public security for their good behaviour.

"It is but like for like," was a plea in the mouth of all forward persons. But was not the score paid before-hand by the rigor of King *Charles* I's reign? to look no further

back. It cannot be denied, but that all parties among us, when they have had the ascendant, have borne too hard upon those who lay at their mercy; and it is much to be lamented. But is such hereditary revenge as *Hannibal's*, who was sworn at the altar never to be reconciled, a thing agreeable to christian principles, or becoming ambassadors of the Prince of Peace? It hath been said by some, that "they were intolerably humoursome." But why should it be imagined, that for humour-sake they should sacrifice their all, and expose themselves and their families to want and beggary? Was not a comfortable life as desirable to them as others? Can it be supposed, they were so blind as not to see where their own interest lay, which is a charm few are able to resist? Were they not as capable of preferment as their nighbours? Why then should they refuse it, and embrace poverty and disgrace, imprisonment and other hardships, which could not in themselves appear eligible to any man? Can any account be given of this, if conscience did not sway them? Surely then they ought to have found different treatment!—How much good might they have done, if they had been kept in the establishment? [or tolerated out of it?] And to whom must the country ascribe the loss of their valuable labours, but to the eager espousers of rites and ceremonies? And in what did the heat of these zealots issue? Did they gain their point and fix uniformity? Did they not rather run things to such a length, that profaneness at length over-run us, and all that was dear to us was in danger, when bare-faced popery ascended the throne, trampling at once on our religion and liberties? Who can boast of their gain in the strife for uniformity? Were the busy informers beloved and advanced? Were they not generally infamous? And did not many of them come to a tragical end? Will it be found that they who were fiercest, when in commission of the peace, in prosecuting the poor Dissenters, have prospered most in their families and estates? Or is the memory of those statesman who were most active in this service, most grateful to true-hearted Englishmen?

Did God disown these worthies, when they were thus cast off? Let any who are able observe and judge. They and their families were supplied by an invisible hand. A noted person * among them, who himself had a good estate,

* This, it appears, was Mr. *Tallents* of *Shrewsbury*. Why Dr. *Calamy* omitted his name is unaccountable.

reckoned

reckoned up as many who were ejected within a few miles round him, as with their families made up above a hundred, who were all turned out to the wide world, and lived upon Providence; concerning whom he observed, that though they were often in straits, yet they were not forsaken. The same person (when he was old) observed, that though many of the ejected ministers were brought very low, had many children, were greatly harrassed by persecution, and their friends generally poor, and unable to support them, he never knew nor heard of any Nonconformist minister in prison for debt. Providence was instead of livings to those who left their livings for the sake of their consciences. They were driven first out of their freeholds, and afterwards from all corporations, on purpose that they might be separated from their kind neighbours. Cautions were entered against them, in all ways of livelihood they were capable of; and yet they lived comfortably, and maintained their families creditably; many of them bred up their sons to the ministry, in which they were useful; and they at last died in peace, and were laid in their graves with honour.

Did nonconformity die with them? Would it to God it had, provided the causes of it had been removed! Would to God it had, if there were nothing in it but humour and fancy, and prejudice, as some will have it. But as long as it is founded upon such stable principles, (as the following *Section* will represent) it must be expected that nonconformity will continue. And though we, who come after those who were ejected in the ministry, have our authority called into question by some; if we can approve ourselves to God, we need not be uneasy. If we, who rise up in the room of those who in so noble a manner adhered to the old Puritanical principle (which was indeed that of the first Reformers) as to venture all that was dear to them rather than do violence to their consciences; do but imitate their faith and patience, piety and purity; if we do but partake of the same divine spirit whereby they were actuated; and have but the same presence of God with us, to guide and assist us, to prosper and succeed us, to comfort and support us, which they had, we need not envy any their preferments, nor be afraid of the issue. We may rest satisfied with the goodness of our cause, and need not fear being able to approve ourselves to our governors, to the christian world, to all impartial judges, to our own consciences, and to our God.

SECT. V.

The Grounds of the Nonconformity of the ejected Ministers.

IT is not to be supposed that two thousand men should be all of one mind. Among the excluded ministers there was a diversity of sentiments, so that the grounds of their nonconformity were different. The following abstract contains the reasons of those who were most moderate, and least fond of separation, and which, for the most part, were common to them all.

I. They were required by the act of uniformity to be re-ordained, if not episcopally ordained before. This was what they could not submit to, because it would, in their apprehension, be a nullifying their past ordination*; which seemed not to them a light matter, as the credit of the Reformed Churches abroad, and the peace of their people, were nearly concerned in it: nor would their consciences allow them to trifle with holy things, in pretending to be moved by the Holy Ghost, to take upon them the office of a Deacon, when they knew themselves already fixed sufficiently in the higher office of Presbyters, and solemnly to pray for what they were assured they had already.

II. They were required to declare their unfeigned assent and consent to all, and every thing contained and prescribed in and by the book, intitled, The Book of Common Prayer, and administration of the sacraments, and other rites and ceremonies of the church; together with the psalter or psalms of David, and the form or manner of making or ordaining and consecrating of bishops, priests and deacons. And they must also, *ex animo*, subscribe these words: "That the book of common prayer, and of ordaining bishops, priests and deacons, containeth nothing in it contrary to the word of God, and that it may be lawfully used: and that they themselves would use the form in the said books prescribed in public prayer, and administration of the sacraments, and no other." But they could not do this for the following reasons:

* In some cases, an express renunciation of their former ordination was required

1. Very

1. Very few of them could see the book, to which they were to declare their assent and consent, before the time limited by the act was expired: For the Common Prayer-Book with the alterations made by the convocation, did not come out of the press till a few days before the 24th of *August*, when the act took place. So that of the seven thousand ministers in England who kept their livings, few but those in or near *London*, could have a sight of it till after they had declared their assent and consent to it. On which account it is rather to be wondered at, that so many could act in so weighty a matter, upon an implicit faith, than that such a number should in such circumstances stand out. But,

2. When they had opportunity to peruse the book, they met with several things there, which, after the strictest search they could make, appeared to them not agreeable to the word of God. They observed that there must be not only *consent*, but *assent* too; and that to every thing in particular contained in this book. Words could scarcely be devised more full and significant to testify their highest commendation of every rite and ceremony, every point and syllable, in every page and line. So that one might imagine the framers of this declaration and subscription were of the mind of the famous Dr. *Swadlin*, who very roundly asserts, "that there was not a tittle of it, but was by the dictate of the Holy Ghost." Such a declaration as was required was, in their apprehension, as much as could be desired concerning the Bible itself; and more than ought to be made concerning any copy of it now extant. But as for the Book of Common Prayer, &c. they found several exceptions to it, which appeared to them of great consequence, viz.

(1.) That it teaches the doctrine of real baptismal regeneration, and certain salvation consequent thereupon: "We yield thee hearty thanks, that it hath pleased thee to regenerate this infant with thy holy spirit." "It is certain by *God's word*, that children which are baptized, &c. are saved:" whereas the word of God says nothing about it. The sense of the church, as to the efficacy of baptism, is clear from the office for Confirmation, "Almighty God, who hast vouchsafed to *regenerate* these thy servants by water, and the Holy Ghost, and hast given unto them forgiveness of all their sins," &c. This was a thing that appeared to our ministers of such dangerous consequence, that they durst not concur in it, or any way approve it, for fear of contributing to the hardening of a multitude of vain, loose, careless, se-

cure creatures, in a fatal mistake about the safety of their state; neither could they see how they could answer for it to God another day.

(2.) That it prescribes the use of godfathers and godmothers, in baptism, to the exclusion of parents. This they esteemed sinful, not only because it denied the parents' right to devote their children to God in baptism, but also opened a wide door to the profaning one of the solemnities of our holy region; inasmuch as sponsors are not required to be chosen with due care and caution; and in many cases it is really impossible to procure serious persons to undertake the office. And they found that many made themselves obnoxious to lying and perjury in the face of God and the church; as it is very common for the sponsors never to see the child more, after christening-day, nor ever enquire more after it; holding themselves really bound to nothing, but looking upon all as mere ceremony and compliment. Besides, these sponsors personate the child as believing in Christ, renouncing sin, &c. which has no authority from positive law or natural right, or common sense. This assent and consent moreover obliges ministers to deny baptism to all such as have not sponsors, however good their characters, or however conscientious their scruples. They durst not concur in setting the will of man against Christ, who "invited little children to come to him, and was angry with those who forbad them." And it seemed to them very odd that the same persons should be so forward to deny baptism to poor infants for want of a formality, when yet they apprehended it would give them a certain title to salvation.

(3.) This assent, consent, and subscription, obliges ministers to use the sign of the cross in baptism. The silenced ministers regarded this as a sacrament superadded to that which our Lord had instituted; and they thought that as Christians first used it to distinguish themselves from Heathens, we should disuse it to distinguish ourselves from the idolatrous Papists, who superstitiously adore the cross, foolishly signing themselves upon every occasion, confiding in it to protect them from all evil. They thought the use of it tended to encourage superstition, and that making it necessary is a manifest encroachment on the kingly power of our Saviour, as it is making new terms of communion, in which they durst not concur.

(4.) This assent, consent, and subscription, obliged them to reject all such from the Lord's Supper as would not receive it

it kneeling. The canon forbids ministers, upon pain of suspension, to give it to any that do not kneel. This also they considered as making a new term of church communion, contrary to Christ's appointment, which requires all Christians to receive each other in love and concord, and not to doubtful disputations, as depriving Christ's members of their right; an usurpation upon mens consciences, and a means of dividing the church. Even those of them who could not think kneeling sinful, and who could themselves have complied with it, were yet afraid of excluding others upon such an account, as it was far from being a necessary matter, and as persons might have good reason to be backward to alter the posture used by our Saviour in the administration; and to be shy of seeming to symbolize with idolaters, in using that which is well known to be used by the Papists with an intention of adoring the elements.

(5.) This assent, consent, and subscription, includes an approbation of that assertion, that bishops, priests, and deacons, are three distinct orders in the church by divine appointment. It said, indeed, "That this is evident to all men diligently reading the Holy Scriptures and ancient authors." But though they had diligently read both, they could not see this in either. Nay, they found that even the church of *England* was formerly of another mind. Bishop *Stillingfleet* proved, as they thought by sufficient evidence, that Archbishop *Cranmer*, and other reformers of the church of *England*, held that there was no difference in order between a bishop and a presbyter, but only in degree.

(6.) They could not consent to pronounce all saved that are buried, except the unbaptized, excommunicate, and self-murderers. For though they owned themselves bound to judge with the utmost degree of charity concerning all, yet positively and without any limitation, to avouch concerning every one whom they buried, "That God in great mercy has taken his soul, and taken it to himself," though cut off in the midst of his sins, without any signs of repentance; this was beyond their faith, and they found nothing like it in the gospel, which speaks in another language of impenitent sinners; and they could not see how charity would excuse dangerous errors and falsehood. By this means they saw they should be necessitated to pronounce many saved at the grave, whom in their pulpits and writings they thought themselves obliged to condemn; and should thus be in danger of hardening the ungodly and profane in their hope of coming

coming off safe at last, although they persisted in their dissolute and licentious course. Besides, it seemed to them to be but a wild and fanciful sort of charity in those men, who had such hopes of persons dying in gross sins, while many of their consciences were too tender to allow the office to Dissenters, because they were hopeless schismatics.

(7.) They could not express their consent to a rule for finding out *Easter-day*, which they know to be false. The rule is this: "*Easter-day* is always the first *Sunday* after the first full moon, which happens next after the 21st of *March*; and if the full moon happens upon a *Sunday*, *Easter-day* is the *Sunday* after." The frequent falsity of this rule may be seen by consulting the common almanacks, and by comparing it with the table that follows it in the Common Prayer Book, to find out *Easter-day* for ever. Though this in itself was but a trifle, yet for persons to be obliged to consent to that as true, which in many cases they know to be false, was no small hardship*.

(8.) They could not consent to read apocryphal lessons, which they found appointed to be read wholly and entirely, morning and evening for two months together, under the title of Holy Scripture; while in the same order (as appears by the calendar) some books of the sacred canon are wholly left out, some of them read but in part, and many of them mutilated and curtailed. Though they could freely own, there were many valuable things in the apocryphal books, they could not have such a degree of respect for them as to think them fit to be read in churches in the room of the Holy Scriptures. They especially objected to the stories of *Tobit and his dog*, *Bell and the dragon*, *Judith and Baruch*, &c. which they found the most celebrated bishops and doctors of the church owning to be false and fictitious. And they were afraid of contributing to mislead weak and ignorant people, to fancy them of equal authority with the Holy Scriptures; of which there is the more danger, because in the order of reading the lessons, the title of Holy Scripture and Old Testament is given to the Apocrypha.

(9.) They could not express an entire approbation of the old version of the *Psalms*, because they found several mistranslations in it, which was indeed more accommodated to the Septuagint, than to the original Hebrew. *e. g.* In *Ps.* cv. 28. our Psalter reads the words thus: "and they were

* Dr. *Calamy* very largely proves the justice of this objection. See p. 228—232;

not

not obedient to his word;" our Bible reads them, "and they rebelled not against his word." Thus therefore they argued, If the translation be true in the Psalter, it is false in the Bible; and if it be true in the Bible, it is false in the Psalter. How could they give their assent, that they rebelled, and rebelled not? And so in some other cases.

(10.) They could not assent and consent to St. *Athanasius*'s creed, in which there is this expression, "which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." This to our fathers seemed very harsh. Though they approved of the creed in general as heartily as their brethren, yet could they not look upon themselves to be so far called to judge other men, as to conclude all certainly damned for ever, who are not so well skilled in that mystery, as not to believe every word here written. Moreover, some of the ejected ministers, (as well as many who conformed) had so much charity, as to apprehend that whosoever walked sincerely up to his light, with a general repentance for his unseen errors, was in a state of acceptance with God.

(11.) They could not assent and consent to this rubrick, that "none shall be admitted unto the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed." Though many of them were desirous to have confirmation restored, and thought it would be useful, if managed with a becoming gravity, yet to deny persons the communion, who were willing to own their baptismal covenant, for refusing to be confirmed in the episcopal way, was what they knew not how to justify.

III. They were also required, by the act of uniformity, to take the oath of canonical obedience, and swear subjection to their ordinary, according to the canons of the church. Herein they could not comply,

1. Because they found several things highly exceptionable in those canons, according to which this obedience was to be performed. Particularly that persons are *ipso facto* excommunicated, and that they themselves might be obliged to pronounce them so, for a variety of things which they could not think deserving so dreadful a punishment. For instance,

By *Can.* 4. for charging the Book of Common-Prayer with "containing any thing repugnant to the Scriptures." Though this should be allowed to be an error, they could not see it to be of that magnitude as to deserve excommunication.

Besides,

Besides, they esteemed it a great abuse of excommunication, to have it thundered out against any persons before they were heard to speak for themselves, or told of their sin and called to repentance.

By *Can.* 5. for "affirming any of the 39 articles to be erroneous." They could not bind themselves to conform to this canon, for the reasons before-mentioned. Besides, they found the words of several of the articles liable to exception; and some of them of small moment and dubious. They could not see the warrant of that authority ascribed to the church in the 20th article. "The church hath power to decree rites and ceremonies, and hath authority in controversies of faith." They knew of no charter Christ had given to the church to bind men up to more than himself hath done. Neither could they esteem every thing that is true so necessary to church-communion, that all who dissent must be presently cast out. They found Bishop *Jeremy Taylor* overthrowing the 9th article about original sin; and Dr. *Hammond* refining upon the 15th, and denying the 17th; in which they had many followers, who were all by this canon *ipso facto* excommunicated; a thing in which they durst not concur, as easily foreseeing that this would make the articles an engine of endless strife and division.

By *Can.* 6. for affirming, that "the rites and ceremonies of the church of *England* are superstitious," &c. In this canon the church seemed to them to assume a most exorbitant power, by laying so great a stress upon every one of its ceremonies. Besides, these ministers themselves esteemed those ceremonies unwarrantable, and they could not agree to excommunicate themselves.

By *Can.* 7. for affirming, that "the government of the church of *England*, by archbishops, bishops, deans, &c. is repugnant to the word of God." Though some of the silenced ministers could have gone farther than others in submitting to diocesan episcopacy, yet that bishops should govern the church in a secular manner, by laymen, who do that in their name which they know nothing of; could not in their judgment be reconciled with the word of God.

By *Can.* 8. for affirming, that "the form and manner of making and consecrating bishops, priests, or deacons, containeth any thing in it repugnaat to the word of God." Though it should be allowed there was nothing amiss in this book of ordination, yet the belief of its innocency could not,

in

in their estimation, be justly deemed a matter of such moment as to be necessary to salvation, or that persons should be cast out of the church for the want of it.

By the 9th, 10th, and 11th Canons, "such as separate themselves from the communion of the church of *England*, and such as own those separate societies to be true churches, are all to be excommunicated, and only restored by the archbishop." Canons of this kind they durst not swear subjection to, because they thought them very uncharitable. Supposing it granted that these persons really were in an error, they could not see their errors to be comparable to those of the Papists, who are, by many of the prelatical party, owned to be a true church. Societies being gathered and maintained without the consent of the ruler, cannot incapacitate them from being true churches; for to condemn them on that account is to disown all the churches of Christ, which were in the world for some hundreds of years, who were all in common in that condition. These ministers thought it very fit to leave those to themselves, who are so confined in their charity; apprehending it their duty to embrace all those as their brethren who feared God, and wrought righteousness, how different soever their particular sentiments or modes might be.

By *Can.* 38. "A minister repenting of his subscription, or afterwards omitting any of the prescribed forms or ceremonies, is first to be suspended, then excommunicated, and then deposed from the ministry." This they apprehended might, in many cases, be to consent to cast a man out of the church for being conscientious.

By *Can.* 57. "All that go for baptism for their children, or the communion for themselves from their own parish, because the minister is no preacher, to another parish that hath a preaching minister, are suspended, and after a month to be excommunicated." To this they could not submit, because they apprehended there was much more need of driving the people to preaching ministers than from them; and they thought it sinful either to countenance ignorant and scandalous persons, who had intruded into the ministry, or to encourage people in being contented with such.

By *Can.* 58. "Every minister, when officiating, is required to wear a surplice, under pain of suspension." This symbolical vestment, was what they found many learned and excellent ministers had in former times been against. And they thought it of so little necessity or use, that even those

of wrangling lawyers, whose concern in such matters they looked upon as irrational as well as unscriptural; and whose management of them was more likely to be calculated for their own profit, than the credit of religion, and the purity of the church.

As for the provision made by the rubrick before the communion office, "That when a minister keeps any persons "from the sacrament, he should within forty days give "an account to the ordinary, that he may proceed against "them according to the canons," they could not acquiesce in it, being dissatisfied as to the grounds upon which these ordinaries (whether mere laymen, simple presbyters, or diocesans) appropriated the cognizance of matters of this nature to themselves, which in the judgment of common sense was more proper for those that had the opportunity of personal inspection, than for strangers. They were also confirmed in their dislike of this method of procedure, because of the tediousness, difficulty, and expensiveness of it; because of the number that must be accused if the canons were followed; because of the great hindrance it would be to them in their ministerial work; and in a word, because of the impossibility of keeping up any real discipline in such a way to which they were rendered averse by observation and experience.

Excommunications and absolutions they looked upon as very weighty matters, and durst not agree to trifle in them. If the bishops could trust their consciences with their chancellors, they desired to be excused till they were better satisfied in the point*. They could not yield to receive and publish their excommunications blindly, lest they should be chargeable with their irregularities and abuses, and be the instruments of molesting, worrying and ruining, as religious persons perhaps as any in their parishes. Nor durst they consent to publish these absolutions of notorious debauchees, who have given, it may be, no other proof of repentance of their crimes than paying the fees of the court. These things, they well knew, exposed the censures of the church to scandal and contempt, and therefore they were unwilling to give their countenance to them.

IV. They

* The church-party themselves have not been insensible of corruptions in this respect. Among others, Bishop *Burnet*, at the close of his *History of the Reformation*, observes, "There is one thing (we could heartily wish there "were no more) yet wanting to complete the reformation of this church; "which

IV. They were also required by the Act of uniformity, to abjure the *Solemn League and Covenant*, in these words: "I *A. B.* do declare, that I do hold there lies no "obligation upon me, or any other person, from the oath "commonly called, The Solemn League and Covenant, "to endeavour any change or alteration of government, "either in church or state; and that the same was in itself "an unlawful oath, and imposed upon the subjects of this "realm against the known laws and liberties of this king-"dom."

Though many of the ministers who were ejected had not taken this Covenant, and more of them were all along against the imposing it, their consciences would not allow them to yield to such a renunciation as this, for which a parallel can hardly be found in any age. Every man's endeavouring in his proper sphere to alter church-government, as far as he is convinced of its being faulty, appeared to them a matter of duty; and a thing to which that Covenant so far obliged all who took it, that all the princes and prelates in Christendom could not give them a dispensation. But for every one in holy orders to determine for all in the three kingdoms, who had taken the Covenant, that they were no way bound by it, they esteemed an unprecedented assumption. They remembered that king *Charles* himself had taken it into *Scotland*, with all possible appearance of seriousness and solemnity. This indeed he had done no less than three times; and they durst not run the hazard of tempting the king himself, and thousands of his subjects, to incur the guilt of perjury, or of hardening them under that guilt.

V. Besides the oath of allegiance and supremacy, all in holy orders were, by the Act of uniformity, obliged to subscribe this political declaration: "I *A. B.* do declare, that "it is not lawful, upon *any pretence whatsoever*, to take "arms against the king; and that I do abhor that trait-"erous position of taking arms by his authority against his "person, or against those that are commissionated by him."

Though the silenced ministers were as free as any for the Oath of allegiance, and ready to give the government

"which is, the restoring a primitive discipline against scandalous persons, "the establishing the government of the church in ecclesiastical hands, "and taking out of lay-hands, who have so long profaned it, and have "exposed the authority of the church, and the censures of it, chiefly ex-"communication, to the contempt of the nation; by which the reverence "due to holy things is in so great a measure lost, and the dreadfullest of all "censures is now become the most scorned and despised."

any reasonable assurance of a peaceable subjection, yet they were not for subscribing this declaration, for fear of contributing to betray the liberties of their country. For, being sensible that it is possible for the law and the king's commission to be contrary to each other, they thought it the duty of Englishmen as free people, to adhere rather to the former than to the latter. They esteemed self-defence a part of the law of nature, and thought that the body of a nation have, by that law, a self-defending power against their enemies; and it was their comfort under the severe censures cast upon them, to have the *Greeks* and *Romans*, philosophers, orators and historians, the ancient bishops of the church, the most celebrated modern historians, civilians, and canonists, together with such eminent persons even in the church of *England*, as Bishop *Bilson*, Bishop *Jeremy Taylor*, and Mr. *Hooker*, concurring in the same opinion with themselves. And notwithstanding all the clamours of their insulting brethren, they were satisfied that those who were most forward for this declaration, and most fierce in condemning such as scrupled it, would not adhere to it, if at any time they found things were come to extremity, as the event verified: for upon the landing of the prince of *Orange*, when to secure religion, liberty, and property, all ranks and qualities, both of clergy and laity, finding room for a particular exception, where they would before allow of no case whatsoever, ventured to join with a foreign prince, whom they had called in to their assistance, against the person of their sovereign King *James*, and those who were commissioned by him. As for the poor ejected ministers, who endured such hardships for refusing this declaration, They came off with this honourable testimony from impartial spectators, that by their refusal they helped, as much as in them lay, to pave the way for that glorious Revolution, to which we owe all our present happiness, and all our future hopes; while the promoters of this declaration, and all that adhered to it, could contribute nothing in the case, without bidding defiance to their most darling principle: the principle which for twenty years together had made the pulpits ring and the press groan.

These two last points, "of renouncing the covenant "and subscribing against taking arms in any case whatso-"ever," have not for some time been insisted on, with such as enter the ministry in the established church. The former was fixed by the act, only till 1682, and then it dropped

dropped of course. The latter continued till the Revolution, and then (as it was high time) was superseded.

For such reasons as these, the ministers who were ejected, durst not comply with the Act of uniformity, and fall in with the national establishment. Hereupon they have been generally aspersed and blackened with all imaginary freedom. But this must be acknowledged, after all, that if they erred in this matter, it was for fear of erring; and therefore they deserved respect rather than reproach, because they acted like men of integrity, according to the light they had. If but ONE thing had been made necessary to their continuing in their places, which, upon due enquiry they thought sinful, they had been bound to have refused. But here were many things which they knew not how they could yield to, without sin; and because their consciences would not suffer them to do it, henceforward the church-doors were shut against them with contempt, and others filled their pulpits. Hereupon they were much persuaded to lay down their ministry; but the generality of them could not be satisfied to do it on many accounts.—They feared the guilt of perfidiously breaking their ordination-vow, by which they obliged themselves to the diligent performance of their ministry. Many of their people, having given up themselves to their conduct in divine things, claimed the continuance of their relation and ministry, and begged they would not desert them; professing that they could not trust their souls to the care of many of those who were placed in their stead. They therefore feared incurring the charge of unfaithfulness and cruelty, and the guilt of ruining souls by being silent.—The magistrate's authority was indeed against them; but they found themselves under a solemn obligation to a higher authority to fulfill their ministry, as they were able, for neglecting which they knew the command of the magistrate could furnish them with no just excuse. The curse and doom of the unprofitable servant that hid his talent (*Matt.* xxv.) much affected them.

Besides, they found the necessities of the people in most parts of the nation great, notwithstanding the legal provision for them. Without being censorious, it was too evident to them, that many of the new ministers were unqualified. And on the most favourable view of things, they found that populous cities, and the ignorant parts of the country, needed more help than the parish ministers did or could

afford them. In short, maturely weighing the whole matter, they apprehended it their indispensable duty, as men and ministers, to do their best in the exercise of all their talents, human, christian, and ministerial, to seek to save men's souls; and they endeavoured, as well they could, to arm themselves with patience to bear all the sufferings they might expect to meet with. Nor did they want hearers and adherents. Many arguments and insinuations indeed were used to divert the people from at all regarding them; but their esteem for them was too deeply rivetted, the grounds of their dissatisfaction too palpable, and the care taken to remove the grounds of their objections too superficial, for them to be much moved with these assaults. Many of the people had found benefit by their former labours, and thereupon thought themselves obliged to adhere to them. Finding them cast off without having any crime justly alledged against them, they thought it inhuman and barbarous to desert them. And being convinced of the justice of the cause in which they were engaged, viz. in pressing a farther reformation in matters of religion, they thought it their duty to espouse the same cause, and adhere to the same principle. They could not see how the presentation of a patron and the institution of a bishop, could make it the duty of all in a parish, presently to acquiesce in those ministers who were put in their places: nor could they reconcile the supposition with the inviolable rights of human nature; which leave a man as much at his liberty to choose a pastor for his soul, as a physician for his body, or a lawyer for his estate.

The people also had many of the same objections against conformity which the ministers themselves had, arising particularly from the want of discipline in the church; the imposition of the cross and of sponsors in baptism; kneeling at the Lord's supper, and other human inventions, and unscriptural terms of communion. Things being in this posture, what must they do? Must they sit still, without any ordinances at all? Or act against their consciences to enjoy them? Must they live like Pagans till they got rid of their scruples? It appeared to be their duty to take such opportunities as they had of worshipping God according to their consciences, being careful to maintain love and charity towards those from whom they differed. This course they accordingly took; having sometimes the smiles, and sometimes the frowns of government.—Among other

charges brought against both ministers and people, on account of their separate assemblies, they were cried out against, both from the press and the pulpit, as dangerous Schismatics, and under that name subjected to popular odium. For, as a member of the church of *England* (the ingenious Mr. *Hales* of *Eaton*) said long ago, "Heresy "and Schism are two theological scare-crows, used by "those that seek to uphold a party in religion, to terrify "their opponents." However the Nonconformists weighed the matter, considered the grounds of their charge, found themselves innocent, and made their appeal to the unprejudiced, in a variety of publications.

They pleaded that their practice was not what the scripture calls schism. As it is there represented, schism consists not so much in variety of opinions, or different practices, modes or forms, as in a want of love and charity. For as heresy is opposed to faith, schism is opposed to love. He that is conversant with scripture may easily observe, that there may be schism, or a schismatical spirit working in a church, where there is no local separation; and that there may be a separation and yet no schism on the part of them that separate: nay, that there can be no schism in the scripture sense, where there is not an uncharitable alienation of the hearts of christians from each other.—They farther pleaded, that their separation was not voluntary, but forced. They were cast out of the church by her impositions, and excommunicated by her canons: on which account many of the *Laudensian* faction, even to this day, deny them christian burial. They were free to hold constant communion with the established church, upon those terms which Christ had made necessary; but were rejected with scorn, because of their non-compliance in things which, after the strictest enquiry, they could not find the word of God warranted. So that they did not throw themselves out, but were rejected.—They farther pleaded, that if there were a a schism, it lay at their door who laid the foundation of it by their impositions, and who might remove it, and prevent the dismal consequences they so much complain of, by leaving the things that are so strictly enjoined, in their natural indifference. They were the more confirmed in their adherence to these principles, by finding the most eminent episcopal divines forced to adopt the very same, in their noble defence of the Reformation, against the Romanists. And indeed it seemed to them remarkable that

those which were reckoned, by the Clergy, the most successful weapons against the Dissenters, should be the same that are used by the Papists against the Protestant Reformation.

Upon the whole; as for the above reasons they thought their separation from the church of England was not sinful, they endeavoured to manage it so peaceably and charitably, that it might not become schismatical. A main expedient, pitched upon by the most moderate for this purpose, was, communicating occasionally with the established church. Hereby they thought they should shew their love and charity to those from whom they ordinarily separated; and at the same time manifest their firm adherence to their fundamental principles, of keeping the ordinances of Christ, as he had appointed them, without additional terms of communion; and of pursuing a farther reformation. But they had the common lot of those who in any case have been for keeping within a due mediocrity; they have been eagerly assaulted by those addicted to extremes on both hands, and condemned as utterly inexcusable because of their moderation*.

SECT. VI.

The Treatment of the Nonconformist Ministers after their Ejection, till the Death of Charles II.

THE ejected ministers continued for ten years in a state of silence and obscurity. It was their aim and endeavour to be found in the way of their duty to God and the king; but they could not be suffered to live in peace. More plots were hatched, to keep up the spirit which *Yarrington's* plot first stirred up against them. Such was the policy of the court, that they must either be crushed by their fellow Protestants, or if favoured with any connivance, they must have the Papists partners with them, that so the Protestant interest might be weakened. The Act of uniformity took place, *August* the 24th, 1662. On the 26th of *December* following, the king published a Declaration, expressing his purpose to grant some indulgence or liberty

* Whether their conduct herein was right or not, their motive was doubtless a most commendable one. Those who would see a defence of their occasional conformity, are referred to Dr. *Calamy's* original Work, vol. 1, p. 285, &c.

in

in religion. Some of the Nonconformists were hereupon much encouraged, and waiting privately on the king, had their hopes confirmed, and would have persuaded their brethren to have thanked him for his declaration; but they refused, lest they should make way for the toleration of the Papists, whom they understood the king intended to include in it, as he said, they had deserved well of him. This royal declaration pleased neither the parliament nor the people; and the Nonconformists, instead of being favoured, were exposed to greater severities. They who on the king's return were so much caressed, were now treated with the utmost contempt. The silenced ministers were not only forbidden to preach in public, but were so carefully watched in private, that they could not meet to pray together, but it was deemed a seditious conventicle. Mr. *Baxter* and Dr. *Bates* were desired to meet at one Mr. *Beale's* in *Hatton Garden*, to pray for his wife, who was dangerously ill. Happily for them, some occurrence prevented their attendance, for if they had been there, they would have been apprehended; as two justices of peace came with a serjeant at arms to seize them, and searched the house, and even the sick chamber. Soon after this, many excellent ministers were laid in gaols in several counties for the heavy crime of preaching and praying.

In *June* 1663, the old peaceable Archbishop of *Canterbury*, Dr. *Juxon*, died, and Dr. *Sheldon*, Bishop of *London* suceeded him. About that time there was a fresh report of liberty for the silenced ministers. They were blamed by many, for not petitioning the parliament; though they had reason enough against it. Many members encouraged the expectation of either an indulgence, or a comprehension; and it was warmly debated, which of the two would be most desirable. Some were for petitioning for a general indulgence; but others declared they would suffer any thing rather than promote Popery.

Mr. *Baxter*, when consulted by a person of distinction, declared for a comprehension. But instead of indulgence or comprehension, on the 30th of *June*, an act against private meetings, called the *Conventicle Act*, passed the House of Commons, and soon after was made a law, *viz.* "That "every person above sixteen years of age, present at any "meeting, under pretence of any exercise of religion, in "other manner than is the practice of the church of "England, where there are five persons more than the

" houshold, shall for the first offence, by a justice of peace " be recorded, and sent to gaol three months, till he pay " 5l. and for the second offence, six months, till he pay " 10l. and the third time being convicted by a jury, shall " be banished to some of the *American* plantations, ex- " cepting *New England* or *Virginia*." It was a great hardship attending this act, that it gave power to the Justices to record a man an offender without a jury: and if they did it without a cause, there was no remedy, seeing every justice was made a judge. Before, the danger and sufferings lay on the ministers only, but now the people also were included.

In the year 1665, the plague broke out, which carried off about an hundred thousand persons in the city of *London*. The ejected ministers had, till this time, preached very privately, and only to a few: but now, when the clergy in the city-churches fled, and left their flocks in the time of their extremity, several of the Nonconformists pitying the dying and distressed people, who had none to help them to prepare for another world, nor to comfort them in their terrors, when about 10,000 died in a week; were convinced that no obedience to the laws of man could justify their neglecting men's souls and bodies in such extremities. They therefore resolved to stay with them, to enter the deserted pulpits, and give them what assistance they were able, under such an awakening providence; to visit the sick, and procure what relief they could for the poor, especially such as were shut up. The persons that determined upon this good work were Mr. *T. Vincent*, Mr. *Chester*, Mr. *Janeway*, *Mr. Turner*, Mr. *Grimes*, Mr. *Jackson*, Mr. *Franklyn*, and some others. The face of death so awakened preachers and hearers, that the former exceeded themselves in lively fervent preaching; and the latter heard with a peculiar ardour and attention. Through the blessing of God, many were converted, and religion took such hold on their hearts, that it could never afterwards be effaced.

While God was consuming the people by this judgment, and the Nonconformists were labouring to save their souls, the parliament, which sat at *Oxford*, was busy in making an act to render their case incomparably harder than it was before, by putting upon them a certain oath*, which if they

* The oath was this. "I, *A. B.* do swear, that it is not lawful, upon " any pretence whatsoever, to take arms against the king: and that I do " abhor

they refused, they must not come (unless upon the road) within five miles of any city or corporation, any place that sent burgesses to parliament, any place where they had been ministers, or had preached after the act of oblivion. The main promoters of this act among the clergy were, Archbishop *Sheldon* and Bishop *Ward*. Though some vehemently opposed it, the Lord Chancellor *Hyde* and his party carried it. When this act came out, those ministers who had any maintenance of their own, found out some places of residence in obscure villages, or market-towns, that were not corporations. Some who had nothing, left their wives and children, and hid themselves, sometimes coming to them privately by night. But the majority, resolved to preach the more freely in cities and corporations, till they should be sent to prison. Their difficulties were truly great; for the country was so impoverished, that those who were willing to relieve them, had generally but little ability. And yet God mercifully provided for them; so that scarcely any of them perished for want, or were exposed to sordid beggary: but some few were tempted against their former judgments to conform.

The Nonconformists being charged in this new act, with seditious doctrines and heinous crimes, many were so much hurt by it, as to endeavour to find out a sense in which the oath might be safely taken, to prevent their passing under that brand to posterity. Dr. *Bates* consulted the lord keeper *Bridgeman* about it; who promised to be at the next sessions, and on the bench to declare openly, that by *endeavouring to change the church government*, was meant only *unlawful* endeavour. Upon which declaration, he and about twenty other Nonconformists took the oath.—This year orders were sent from the Archbishop of *Canterbury* to the several bishops of his province, that they should make a return of the names of all ejected Nonconformist ministers, with their place of abode, and manner of life. In consequence of this, the number of ministers who were imprisoned, fined, or otherwise suffered for preaching the gospel, was very great.

The dreadful fire in *London*, which happened the next

" abhor the traitorous position of taking arms by his authority against his " person, or against those that are commissionated by him, in pursuance of " such commission: and that I will not *at any time endeavour any alteration of " the government, either in church or state.*"

year,

year, made the way of the Nonconformists plainer to them: for the churches being burnt, and the parish ministers gone, for want of churches and maintenance, the people's necessity became unquestionable. Having now no places in which to worship God, except a few churches that were left standing, which would hold but an inconsiderable part of them, the Nonconformists opened public Meeting houses, which were very full; but still they agreed sometimes to communicate with the established church.

In the year 1667, the Lord Chancellor *Hyde* was impeached and discarded: and it seemed a remarkable providence of God, that he who had been the grand instrument of state in the foregoing transactions, and had dealt so severely with the Nonconformists, should at length be cast out by his own friends and banished. The Duke of *Buckingham* succeeded him as chief favourite; under whom the Nonconformists in *London* were connived at, and people went openly to their meetings without fear. This encouraged the country ministers to use the same liberty in most parts of England, and crowds of the most religious people were their auditors.

In *January* 1668, the lord-keeper *Bridgeman* sent for Mr. *Baxter* and Dr. *Manton*, to treat with them about a comprehension and toleration. A few days after, he sent them his proposals in writing, and they met Dr. *Wilkins* and Mr. *Burton* to confer about them.

Mr. *Baxter* and his brethren moved for other things to be added. Dr. *Wilkins* professed his ready consent, but said that more would not pass with the parliament. After a long debate, a bill was drawn up by Judge *Hale*, to be presented to the parliament. But they no sooner sat, than the High-church party made such interest against it, that, upon putting it to the vote, it was carried, that no man should bring an act of this nature into the house.

In *September*, 1669, Sir *John Baber* informed Dr. *Manton*, that the king was inclined to favour the Nonconformists, and that an address now would be accepted. An address was accordingly agreed on, and presented by Drs. *Manton*, *Bates*, *Jacomb*, and Mr. *Ennis*. The King met them in Lord *Arlington's* lodgings, received them graciously, and promised to do his utmost to get them comprehended within the public establishment. But after all, the talk of liberty did but occasion the writing many bitter pamphlets against toleration. This year Sir *Wm. Turner*

was Lord mayor of *London*, who never disturbed the Nonconforming ministers, or troubled men for religion: and the liberty they enjoyed in *London* encouraged many preachers through the country.

But the year following, they experienced a very unhappy change. The act against *Conventicles* was renewed, and made more severe than ever. Several new clauses were inserted: viz. "That the fault of the mittimus should not "disable it; that all doubtful clauses in the act should be "interpreted as would most favour the suppression of con-"venticles; that they that fled, or removed their dwelling "into another county, should be pursued by execution, &c." Hereupon Mr. *Baxter* was apprehended at *Acton*, and committed to *Clerkenwell* prison for six months; and having obtained a *Habeas corpus*, the same justices, as soon as they heard of his release, made a new mittimus to send him to *Newgate*: but he kept out of their reach. Dr. *Manton*, though he had great friends, and mighty promises of favour, was imprisoned in the *Gatehouse* for six months, for preaching in his own house, in the parish where he had been minister, and for coming within five miles of a corporation, not having taken the *Oxford oath*. All that time the meetings in *London* were frequently disturbed by bands of soldiers, to the death of some, and the terror of many. This year a most virulent book was published, called *Ecclesiastical Policy*, written by *Samuel Parker*, who was afterwards a bishop, and at length became Archbishop of Canterbury. A man of great abilities, who was brought up among the zealous enemies of prelacy; but seeing some weaknesses among them, and being of an eager spirit, was turned with the times into the contrary extreme. He wrote the most scornfully and rashly, the most profanely and cruelly, against the Nonconformists, of any man that ever assaulted them. He was first answered by Dr. *Owen*, and afterwards so handled by the witty and sarcastic *Andrew Marvel*, that he grew much tamer. See *Burnett's History of his own Times*, vol. i. p. 364.

In 1672 the *Dutch* war began, which made the court think it necessary to grant an Indulgence to the Dissenters, that there might be peace at home, while there was war abroad. The Declaration bore date *March* 15. It was now publicly owned "That there was very little fruit of all those forcible "methods which had been been used, for reducing erring "and dissenting persons, &c. His majesty therefore, by "virtue

" virtue of his supreme power in matters ecclesiastical, took " upon him to suspend all penal laws about them, declaring " that he would grant a convenient number of public meet- " ing-places to men of all sorts that did not conform, pro- " vided they took out licences, *&c.*" This was applauded by some among the Nonconformists, while others feared the consequences: for they well knew, that the toleration was not chiefly for their sakes, but for the Papists; and that they should hold it no longer than *their* interest would allow it them. However they concluded on a cautious and moderate address of thanks.

The ministers of *London* were now generally settled in their meeting-houses. The merchants at this time set up a weekly lecture on Tuesday morning at *Pinners-hall*. Mr. *Baxter* was chosen one of the preachers. But so ill a spirit was now got among them, that they were much offended at his preaching, particularly for laying so much stress upon union among christians; so that he set up a lecture by himself, which he preached *gratis*, on Fridays, in *Fetter-lane*, with great convenience, and a considerable blessing on his labours. He refused any settled place on the Lord's day, and preached only occasionally.

In *February*, 1673, the parliament met, and voted the king's Declaration illegal; upon which he promised that it should not be brought into precedent. At length the Commons brought in a bill *nem. con.* for the ease of Protestant Dissenters; but it went no farther than a second reading, because (as Mr. *Coke* says) the dead weight of bishops joined with the king and the caballing party against it: so that the Dissenters, having the protection of the king's Declaration taken off, were left to the storm of the severe laws in force against them, which by some country justices, though not by the majority, were rigourously executed. The parliament now entertained great jealousies respecting the prevalence of Popery, and passed an act for preventing danger from Popish recusants, (commonly called the *Test-act*, and not yet repealed,) by which it was enacted, " That all who " should be admitted into any office, civil or military, " after the first day of *Easter-Term* in 1673, should (be- " sides taking the oaths of supremacy and allegiance) pub- " licly receive the sacrament, according to the usage of " the church of *England*, within three months after ad- " mittance."—The parliament met again, *October* 26, and voted against the duke of *York*'s marriage with an *Italian* Papist,

Papist, akin to the Pope; and likewise against granting any more money, till they were secured against the danger of Popery and Popish counsellors, and their grievances were redressed.

In this session, the earl of *Orrery* desired Mr. *Baxter* to draw up terms of union between the Conformists and the Nonconformists, in order to their joint and vigorous opposition to Popery; telling him that Sir *T. Osborn* the new Lord-treasurer, Bishop *Morley*, and several other great men were mightily for it. Mr. *Baxter* accordingly drew up such proposals as he thought might take in all the Independents, as well as Presbyterians, and gave them to the earl of *Orrery*, who after some time returned them, with Bishop *Morley*'s strictures, which fully shewed that all his professions for concord were deceitful; for he would not make the least abatement, in any thing of moment.

Soon after this, some leading men in the House of Commons, drew up a bill for accommodation, to take off oaths, subscriptions, and declarations, except the oaths of allegiance and supremacy, and subscriptions to the doctrine of the church of England, according to the 13th of *Eliz.* but shewing it to the same bishop he defeated the design. However, that he might seem to be in earnest in so often professing a peaceable disposition, he furthered an act to remit the *assent* and *consent*, and the renunciation of the *Covenant*. But when other bishops were against even this shew of abatement, he told them openly in the house, "That had it been "only to abate a ceremony, he would not have spoken for "it: but he knew that they were bound to the same "things still, by other clauses or obligations, if these were "repealed."

His majesty soon afterwards called the bishops together to consider what was to be done for securing religion, &c. After various consultations with the ministers of state, they advised him to recal his licences, and put the laws against the Nonconformists in execution. This was done by a proclamation (A. D. 1674,) declaring the licences long since void, and requiring the execution of the laws against Papists and Conventicles. No sooner was the proclamation published, but special informers were set at work to promote the execution.

Another session of parliament approaching, Bishop *Morley* and Bishop *Ward* appearing apprehensive of the danger of Popery, seemed very forward for some abatements, which might

might take in the Nonconformists, and mentioned their design to many. At length Dr. *Tillotson* and Dr. *Stillingfleet* desired a meeting with Dr. *Manton*, Dr. *Bates*, Mr. *Pool*, and Mr. *Baxter*, in order to consider of an accommodation, and said they had the encouragement of several Lords both spiritual and temporal. Mr. *Baxter* at first met the two doctors alone; and having considered various plans, they at length fixed on one in which they agreed. This being communicated to the Nonconformists, was satisfactory to them: but when they laid it before the bishops there was an end of the treaty.

The informers in the city went on, but met with many discouragements. The aldermen were not fond of them, and often got out of the way, when they knew of their coming; and some denied them their warrants. *Strowd* and *Marshal* became general informers; but were soon fallen upon by their creditors, and generally hated. The latter died in the compter. One that had sworn against Mr. *Baxter*, hearing three ministers pray and preach soon after at *Rotherhithe*, his heart was so melted that he professed repentance, and left his former companions. Another, meeting Mr. *Baxter* in the street, promised him that he would meddle no more.

Keting the informer, being in prison for debt, wrote to Mr. *Baxter* to interpose for his deliverance, telling him, he verily believed that God had sent this affliction, as a punishment for giving him so much trouble; and earnestly desired him to pray to God to forgive him. About this time (A. D. 1676,) twelve or thirteen of the bishops dining with Sir *Nath. Hern*, sheriff of *London*, discoursed with him about putting the laws against the Dissenters in execution; when he told them, "That they could not trade with their neighbours one day, and send them to gaol the next."—The following session of parliament, the duke of *Buckingham* made a notable speech against persecution, and desired the consent of the Lords to bring in a bill for the ease of his majesty's Protestant subjects in matters of religion; but while he was preparing it, the parliament was prorogued.

In 1678, the Popish plot broke out, which exceedingly alarmed the whole nation. The House of Commons, after many warm debates, came to this resolution; "That there "hath been, and is, an execrable and hellish design, contrived and carried on by Popish recusants, for assassinating "and murdering the king, for subverting the government,

"and

"and for destroying the Protestant religion by law esta-"blished." Most of their time was spent about this plot, for which many suffered.

At length, *January* 14, 1679, this parliament (which so long complied with the court in all their desires) being awakened by a sense of the common danger, was suddenly dissolved. This occasioned a ferment in all parts of the country. It was generally esteemed the common concern in the next election, to choose firm Protestants, who should heartily apply themselves to make provision for the common security. The new parliament first sat on the 6th of *March* following, and began where the last left off, but were soon prorogued to *August* 14; and before that time, were dissolved by proclamation, and another called to sit at *Westminster* in *October* following. When they assembled, they were adjourned till *January* 26, by which time a new plot was discovered by *Dangerfield*, which the Papists had contrived to lay upon the Dissenters. They were afterwards adjourned several times till *October* 30, when they proceeded to business. Finding no other way to keep Popery out of the nation, than by excluding the duke of *York* from the succession to the crown, they brought in a bill for this purpose. On *November* 11, it passed the House of Commons; on the 15th it was carried up to the House of Lords by the brave lord *Russel*, and on the second reading, it was thrown out, by a majority of thirty, of whom fourteen were bishops. This House of Commons had before them a bill* for a Comprehension, and another for an Indulgence: both of them were read twice, and were before the committee.

But finding this would not go down, a bill was prepared purely for exempting his majesty's protestant subjects, dissenting from the church of *England*, from the penalties imposed upon the Papists by the act of 35 *Eliz.* It passed the Commons, and was agreed to by the Lords; but when the king came to the house to pass the bills, this was taken from the table, and never heard of any more. Many leading men in the House of Commons spoke in favour of the Dissenters, but they had not time to bring things to maturity. The king was dissatisfied with their proceedings; his great want was money, and they were resolved to give none, unless he

* The heads of the bill for uniting his majesty's Protestant subjects may be seen in *Calamy*'s life of *Baxter*, p. 350—352.

would

would pass a bill to exclude the duke of *York*. Whereupon, they were prorogued, *January* 14. but before they rose, they came to these two resolutions: "Resolved, *nem. con.* "That it is the opinion of this house, that the acts of par- "liament made in the reign of queen *Elizabeth* and king "*James* against popish recusants, ought not to be extended "against Protestant Dissenters; and that the prosecution of "Protestant Dissenters upon the penal laws, is at this time "grievous to the subject, a weakening the protestant in- "terest, an encouragement to Popery, and dangerous to the "peace of the kingdom." After which they were first pro- rogued and then dissolved. Another parliament met at *Ox- ford* in *March* following, but had not time to do any busi- ness. There was a complaint then made of the unprecedented loss of the forementioned bill for the repealing the act of 35 *Eliz.* but without any satisfaction or redress.

Notwithstanding that the fears of Popery were then so general and so well grounded, Dr. *Stillingfleet*, dean of St. *Paul's*, (prevailed upon, as was supposed, by some great personages) thought fit to represent all the Nonconformists as schismatics, in a sermon before the Lord mayor, *May* the 2d, 1680, intitled, "The Mischief of Separation." An- swers to it were written by Dr. *Owen*, Mr. *Baxter*, Mr. *Alsop*, Mr. *Howe*, and Mr. *Barret* of *Nottingham*. While the Doctor and his opponents were eagerly debating matters, the common enemy took advantage to promote their intended ruin. The Dissenters were prosecuted afresh, in defiance of the votes of parliament, and several zealous pro- testants were tried by mercenary judges, with packed juries, upon *Irish* evidence. Orders were sent from the king and council-board to suppress all conventicles; which were fol- lowed carefully enough by the justices of *Hicks's-Hall*, the borough of *Southwark*, and some in the city also. This year (1682) the meetings of the Dissenters were often broken up, and the laws against them vigourously executed. Many ministers were imprisoned, and they and their hearers fined. Mr. *Baxter* was surprised in his own house; but Dr. *Cox* making oath, before five justices, that he was too ill to go to prison, the officers executed their warrants on the goods and books in the house, though he made it appear they were not his; and they sold even the bed which he then lay upon. Dr. *Annesly*, and several more, had their goods distrained for latent convictions; others were imprisoned upon the corporation-act, while many were worried in the

spiritual

spiritual courts. Warrants were signed for distresses in *Hackney* to the value of 1400*l.* and one of them for 500*l.* On *January* 9, 1683, Mr. *Vincent* was tried at the *Surry* sessions upon the 35th of *Eliz.* and cast. The same course was persisted in, the succeeding year, when two hundred warrants were issued out for distresses upon persons in *Uxbridge* and the neighbourhood, for going to conventicles. Dr. *Bates* and several others were distrained upon; and the gentlemen of Doctor's Commons got money apace.

This year a new plot was trumped up, which cost the brave *Russel* and *Sydney* their lives. *July* the 24th a decree passed in the university of *Oxford* against "certain pernicious books and damnable doctrines," *v. g.* "That the "sovereignty of *England* is in the three estates, king, "lords, and commons, *&c.* that self-preservation is the "fundamental law of nature," *&c.* Several persons, apprehended at meetings, were convicted as rioters, and fined 10*l.* each; and some young people of both sexes were sent to *Bridewell*. About this time (A. D. 1684.) one Mr. *Robert Mayot*, of *Oxford*, a pious conformist, gave by his last will 600*l.* to be distributed by Mr. *Baxter* to sixty poor ejected ministers. But the king's attorney, Sir *R. Sawyer*, sued for it in the chancery, and the Lord-keeper *North* gave it all to the king! It was paid into the chancery by order; but as Providence ordered it, it was there kept safe till King *William* ascended the throne; when the commissioners of the great seal restored it to the use for which it was intended, and Mr. *Baxter* disposed of it accordingly.

This year a most cruel order was made by the justices of peace at the quarter sessions at *Exeter* against all Nonconforming ministers, offering a reward of forty shillings to any person who apprehended one of them; and the bishop required the order to be read by all the clergy, the next *Sunday* after it should be tendered to them. Mr. *Baxter* was this year again apprehended, and Mr. *Rosewell* imprisoned in the *Gatehouse*, by a warrant from Sir *George Jefferys*, for high treason. Mr. *Jenkyn* died in *Newgate*, as did also Mr. *Bampfield*, Mr. *Ralphson*, and several others, in other prisons*. And quickly after died King *Charles* himself, *viz. February* 1685. Though he continued the prosecution of the Dissenters, yet they held on their meetings, heartily praying for his peace and prosperity; and they were as much concerned at his death as any people in the kingdom.

* Of their sufferings see more in the account of their respective lives.

SECT. VII.

The Case of the Dissenters in the Reign of James II. *to the Revolution.*

THAT the rigorous usage of the Dissenters in the foregoing reign was owing to Popish counsels, they themselves never doubted; and though some were a long time before they would see, or at least own it, yet it was a great comfort to them after all their sufferings, to find such men as Bishop *Stillingfleet* at last openly acknowledging it. [See his charge to his clergy, in his primary visitation, p. 49.] They little expected better treatment in this reign, when bare-faced Popery lifted up its head among us. But wise is that Providence which governs the world, and which serves its own ends, even by those very things from which poor mortals have the least expectation. It is indeed enough to amaze any one, to observe the measures pursued in this reign, with the consequences of them, whereby all mankind were disappointed. The Church-party not only expected to have the Dissenters wholly under their feet, but depended so much upon their own merit in adhering to the Duke in his distress, and on his positive assurances that they were become very secure, and thought the day their own. But on a sudden they found themselves in such danger, that without adoping some new methods their religion and liberty were gone.

The Dissenters not only expected greater rigours and severities than before, but concluded that they should, if possible, be wholly extirpated. Whereas, to their great astonishment, they found themselves eased of their former hardships, and even courted and caressed by those who, they well knew, would rejoice in their ruin, having left no method unattempted to accomplish it. The Papists thought, by raising those who had been so long depressed, to have inflamed them with revenge against their conforming brethren, and so to have widened the animosities among protestants, that they might thereby have rendered all parties the

the more sure and speedy sacrifices to their own malice and cruelty. But instead of this they only drove the contending parties the nearer together, and made them the more vigorous in their united efforts to avert the common impending ruin.

In the reign of King *James* II. which began *February* 6, 1685, the same methods were continued at first, as had been used in his brother's time. On *February* 28, Mr. *Baxter* was committed to the *King's-Bench* prison, by Lord chief justice *Jefferies*'s warrant, for some exceptionable passages in his *Paraphrase on the New Testament*, as reflecting on the order of diocesan bishops, and asserting, in some possible cases, the lawfulness of resistance. He was brought to his trial *May* 30. But the chief justice would not suffer his counsel to plead for their client; and when he offered to speak for himself, interrupted him, and treated him with the basest scurrility. The jury, being directed by the chief justice, immediately laid their heads together at the bar, and found him guilty. On the 29th of *June* following, he had judgment given against him, and was fined 500 marks, to lie in prison till it was paid, and be bound to his good behaviour for seven years *. The next year the Dissenters were prosecuted in the wonted manner; their meetings were frequently disturbed both in city and country, and heavy fines were levied upon them. The informers broke in upon Mr. *Fleetwood*, Sir *John Hartop*, and some others, at *Stoke-Newington*, to levy distresses for conventicles, to the amount of 6 or 7000*l*. Many were excommunicated, and had *capiasses* issued out against them; but particular persons, on making application to those in power, were more favoured than had been usual.

Many controversial writings were at this time published by the divines of the church of *England*, against the errors of the church of *Rome*; and it must be owned that they signalized themselves, and gained immortal honour by their performances. If the Dissenters did not appear so generally nor so publicly upon this occasion, (for which their enemies have reproached them) it may without much difficulty be accounted for. It should be considered, that they had written against Popery very freely before, so that they had the less reason to do it now; that they did not find their own people

* See a more particular account of this trial in the Narrative of Mr. *Baxter*'s life. *Vid. Kidderminster.*

so much in danger, as many who were educated in the church of *England*; that both in city and country they at this very time preached with great freedom against Popery; which shewed that if they wrote less against it than others, it did not arise from fear. Many of them also thought it not proper to attempt to take this work out of the hands of the Episcopal divines; who not only did it well, but who were in duty bound to do the more in opposition to the common danger, because they had done so much to occasion it; and who had so visibly improved in light, and in the largeness of their notions, by being necessitated to support some principles in these debates, which they had slighted before, and seemed willing to discard. Finally, it must be observed, that several of the Dissenters did at this time attempt to publish some tracts against Popery, but that they met with discouragement when they sent them to the press, because they were not of the church of *England*, whose clergy seemed desirous to ingross the management of this controversy wholly to themselves. When it was known that this was actually the case, as to some treatises then written by Nonconformists, it need not seem strange that this circumstance should hinder others from making like attempts*.

The king's dispensing power was at length the subject of much conversation and debate; but at last eleven of the judges determined in favour of it.—Injunctions went out from several of the bishops, to all ministers in their dioceses, strictly enjoining all churchwardens to present those that did not come to church, or that received not the sacrament at Easter. And it seemed to be a prevailing opinion, that the Protestant Dissenters must be prosecuted, or Popery could not be suppressed. But the unseasonableness of such rigours, and the scandalous villainies and perjuries of many of the most noted informers, both in city and country, made sensible men soon weary. *James*, in order to carry on his designs the more successfully, granted an ecclesiastical commission, directed to the Archbishop of *Canterbury*, the Lord chancellor, the Bishops of *Durham* and *Rochester*, the earl of *Rochester*, &c. devolving the whole care of ecclesiastical affairs upon them, in the largest extent that ever had been known in *England*. They opened their commission *August* 3, and soon convinced all the clergy in the

* A full answer to the aboveobjection against the Dissenters may be seen in Mr. *Toog*'s Defence of Mr. *Henry*'s Notion of Schism, p. 154. 155.

kingdom,

kingdom, that the Papists were coming to take possession. The clergy hereupon made such exclamations, as plainly shewed that they were unable to bear a small share of those severities themselves, which they had been for a long time so liberally inflicting upon others.

March the 18th, the king acquainted the council, that he had determined to issue out a Declaration for a general liberty of conscience, to all persons of all persuasions; and thereupon he ordered the attorney and solicitor-general not to permit any process to issue in his majesty's name, against any Dissenters whatsoever. The Declaration, published for this purpose, bore date *April* the 11th, 1687. The Dissenters; thankful as they were for their ease and liberty, were yet fearful of the issue; and but few, of any consequence, could be charged with hazarding the public safety by falling in with the measures of the court, of which they had as great a dread as their neighbours. And though they had now a fair opportunity for revenge, they could not think it desirable, either as men or as christians to embrace it. If some of them over-did it in their addresses, the high-church party, who had been so much used to high flights of compliment, had little reason to reflect upon them. But there were not many who could be censured on this head. Mr. *Baxter* and others, had no concern in addressing, but waited to see the effects of the marquis of *Halifax's* declaration on behalf of the Church-party, in a letter to the Dissenters, "That all their former haughti-" ness towards the Dissenters was for ever extinguished; " and that the spirit of persecution was turned into a spi-" rit of peace, charity, and condescension; that the church " of *England* was convinced of its error in being severe " on them: and that all thinking men were come to a general " agreement, no more to cut ourselves off from the Pro-" testants abroad, but rather enlarge the foundations, upon " which we are to build our defences against the common " enemy."

Among other methods now taken to promote Popery, Mr. *Ob. Walker*, master of *University College, Oxford*, kept a press at work in the college, upon several Popish books that were to be spread all through the nation. Some gentlemen of that university got the sheets from the press as fast as they were printed, and had answers ready to these books as soon as they came out, and thus in some degree prevented their mischievous effects.

The king, finding that all his measures would be inevitably frustrated if the penal laws and tests were not taken off, by means of which his friends stood continually exposed, resolved to leave no method unattempted that might contribute to this design. The gaining the concurrence of the next heirs would have been a very plausible plea with those who were most averse to it; and therefore he resolved to try the Prince and Princess of Orange, to be fully certified of their sense and inclination. Their answer was so strongly against any thing that would be dangerous to the Protestant religion, that the court was much disappointed; many staggering persons were confirmed, the Church party were revived, and the Dissenters comforted, in hopes the liberty they had obtained was likely to prove lasting.

Upon the failure of this first project, his majesty adopted another, which, if it had succeeded, must have defeated the Protestant succession; and that was, providing the nation with an heir of his own body by the present queen, who had for some years been reckoned past child-bearing. Her pregnancy was accordingly proclaimed in the *Gazette*, *Jan.* 2. 1688, and a form of prayer appointed, drawn up by the bishops of *Durham*, *Rochester*, and *Peterborough*; in which God was praised for fresh hopes of royal issue.

The form was as follows: "Blessed be that good Provi-
"dence which has vouchsafed us fresh hopes of royal issue
"by our gracious queen Mary. Strengthen her we beseech
"thee, and perfect what thou hast begun: command thy
"holy angels to watch over her continually, and defend her
"from all dangers and evil accidents, that what she has con-
"ceived may be happily brought forth, to the joy of our so-
"vereign lord the king, the further establishment of his
"crown, the happiness and welfare of his whole kingdom,
"and the glory of thy name, *&c.*" Had the Dissenters been obliged to use such a form, upon such an occasion, they would have thought it a great hardship.

About this time, commissioners were appointed by the king, and sent into several counties of *England*, to enquire what money or goods had been levied upon Dissenters upon prosecutions for recusancy, and not paid into the exchequer. Many were afraid of being called to an account; and it was commonly apprehended that a strict inquiry would have caused great confusion. Here the Dissenters had a fair opportunity of being revenged on many of their bitterest enemies: but they generously passed all by, upon the promises and assurances

ances that were given them by leading persons, both of the clergy and laity, that no such rigorous methods should ever be used toward them for the time to come, but that they might depend upon great temper and moderation for the future.

The king, emboldened with the prospect of a Popish successor, on *April* 27, renewed his Declaration for liberty of conscience, with some additions, and a promise to get it established by act of parliament. On *May* 4, an order was passed in council, that it should be read in all the churches; and that all the bishops should take care to have the order obeyed. Those that should refuse to read it, were to be prosecuted by the ecclesiastical commissioners. The whole body of the clergy, with very few exceptions, refused, and seven of the bishops waited upon the king to give him their reasons; urging particularly, that the Declaration was founded upon such a *dispensing power*, as had often been declared in parliament illegal. Upon this they were imprisoned in the tower, indicted of a high misdemeanor, and tried at the king's bench, but they were acquitted with universal acclamations.

While the bishops were under this prosecution, Abp. *Sancroft* sent certain articles to his clergy through his whole province; the eleventh of which was in these words: "That "they also walk in wisdom toward them who are not of our "communion: more especially, that they have a very tender "regard to our brethren, the Protestant Dissenters:—that they "take all opportunities of assuring them, that the bishops of "this church are really and sincerely irreconcileable enemies "to the errors, superstitions, idolatries, and tyrannies of the "church of *Rome*:—and that they most affectionately ex-"hort them to join with us in daily fervent prayer to the God "of peace, for a universal blessed union of all reformed "churches, both at home and abroad, against our common "enemies, *&c.*

The ecclesiastical commissioners, *Aug.* 16, sent forth their mandates to the chancellors, archdeacons, *&c.* of every diocese in England, to make inquiry, by whom the king's order for reading the Declaration, had or had not been obeyed; that so all who had neglected it might be severely punished. This would have made most woeful havock all over the kingdom, had not the approaching Revolution put an effectual stop to this business. But it was not long before a rumour began to spread, that the Prince of *Orange* was coming with

a potent army and fleet from *Holland*, to rescue the nation from Popery and slavery. The king gave public notice of it by a Declaration dated the 4th of *October*. Upon which the measures of the court were entirely broken.

On the 4th of *Nov.* the Prince of *Orange* landed at *Torbay*, in the county of *Devon*. In his declaration dated at the *Hague*, *Oct.* 10, he gave an account of the reasons of his expedition into *England*. The body of the nation heartily fell in with the prince, and a mighty revolution was brought about without bloodshed. Interest wrought a sudden change in men's opinions. They who had always condemned the principle of taking up arms in defence of liberty and property, now thought it lawful, laudable, and necessary. But they were at this time under one difficulty, which produced a sensible conviction in many, of the great inconvenience of being confined to particular forms in divine worship: While they privately prayed for the Prince of *Orange*'s prosperity, they were forced in public to pray according to the liturgy, "That God would be the defender and keeper of king *James*, "and give him victory over all his enemies." But God, to the unspeakable comfort of the nation, preferred their private prayers to their public ones.

The Prince came to St. *James*'s on the 18th of *December*, and on the 21st a few of the Dissenting ministers waited upon him, with the bishop of London, congratulating him upon his glorious expedition, and its happy success. On the 2d of *Jan.* the Dissenting ministers in a body, to the number of ninety or more, attended at St. *James*'s, with suitable addresses to the king and queen, presented by Dr. *Bates*,* and were very graciously received.

There were some who had concurred with the prince in his expedition for their own security, who afterwards, when their fears were over, were for compromising matters with K. *James*, and trusting his promises afresh. But the Convention that was then summoned by the Prince's letters, after warm debates, declared the throne to be vacant, K. *James* having abdicated the government, and broken the original contract with his people; to the no small mortification of such as had all along stifly denied that there was any contract between them. Hereupon, drawing up a Declaration for vin-

* These may be seen in *Calamy*, vol. i, p. 42, 43.—Also in *Neal's History of the Puritans*, vol. v, p. 78, new edit. 8vo.

dicating the ancient rights and liberties of the people, they offered the crown to the Prince and Princess of *Orange*, who accepting it, were proclaimed king and queen of *England*, *Feb.* 13, 1689, and *April* 11 were crowned, with universal acclamation; and none had a greater share in the common joy than the Dissenters, who considered this glorious revolution as the æra of their liberty, which was secured by law in the beginning of K. *William*'s reign, by the passing of the *Act of Toleration*; which has, through a kind providence, remained inviolate to this day; and the benefits of it have since been enlarged; a subscription to the thirty-nine articles being abolished. The act for this purpose was passed in 1779, after several fruitless applications of the dissenting ministers to parliament. The conditions which this act requires, of ministers and schoolmasters, are their taking the oaths of allegiance and supremacy, making the declaration against Popery, and assenting to their belief of the holy scripture as containing a divine revelation.

MINISTERS

EJECTED OR SILENCED

IN THE

CITIES OF LONDON AND WESTMINSTER,

AND IN

THE BOROUGH OF SOUTHWARK.

ST. ALBAN's, WOOD-STREET, [RS.]

MR. HASLEFOOT BRIDGES; of St. *John's* College, *Cambridge*. He was a gentleman and a scholar; much admired, though of a reserved disposition. About the year 1680, he lived at *Enfield*, in *Middlesex*; but whether he preached there or not, doth not appear. He was possessed of an estate, and was disposed to do good with it. His only daughter being unhappily married, he gave the whole of it (on condition of her dying childless, as she did in 1695) to charitable uses: principally to the college where he was educated, and to the parish of which he was minister. [Dr. *Wm. Watts* was sequestered from this rectory. He had been chaplain to *Charles* I. and, from Dr. *Walker's* account, appears to have been a respectable and learned man. If it be true, as that writer relates, that he and his family were treated with severity on the change of the times, Mr. *Bridges* was in no sort accessary to it; nor did he immediately succeed him, but a person of the name of *Glendon*, so that probably he might not enjoy the living till after Dr. *Watts's* death, as he died some time before the Restoration.]

Mr. FISHER was assistant to Mr. BRIDGES, and was ejected with him.

ALDER-

ALDERMANBURY, [Perp. C. 150*l.*]

EDMUND CALAMY, B. D. of *Pembroke Hall, Cambridge.* He was the son of a citizen of *London*; born *February* 1600, and admitted to the university at the age of fifteen. His inclination to the *Anti-Arminian* party, hindering his preferment there at that time, Bishop *Felton*, of *Ely*, took notice of him, and made him his chaplain. It is not likely therefore that he should then be of the *Laudensian* faction, as Dr. *Walker* insinuates, and there is good evidence of the contrary. He was ever after a thankful imitator of the piety, charity, and diligence of that good bishop, whom he used often to mention with honour. And well he might; for the bishop directed him in his early studies, and was very careful that he might not be interrupted in them. Here he studied at the rate of sixteen hours a day. He read all the controversies of *Bellarmine* intirely, with all his answers: also many of the schoolmen; especially *Thomas Aquinas*, in whom he was most exactly versed. He read over *Augustine's* works five times; besides many other eminent authors ancient and modern. The holy scriptures, and commentators upon them, were his daily study.

He first had the vicarage of St. *Mary's*, in *Swaffham, Cambridgeshire*, where God owned him for doing much good; though he did not reside there, but in the house of Bishop *Felton*, who gave him this living, which he resigned after the bishop's death, and went to *St. Edmund's Bury*, in *Suffolk*, where Mr. *Burroughs* was his fellow-labourer. He there continued above ten years, till Bishop *Wren's* articles, and the Book of Sports, drove him and thirty more worthy ministers out of the diocese. After Mr. *Fenner's* death, he was presented by the Earl of *Warwick* to the rectory of *Rochford*, in *Essex*, which he accepted, in the hope, that under the wings of such a patron, and of a quiet bishop, he should have more repose: which accordingly he had; but he felt the inconvenience of removing from one of the pleasantest, to one of the most unhealthy airs in *England*; being seized with a quartan ague, which brought upon him a dizziness in his head, of which he complained all his life afterwards; and on this account he avoided the pulpit, and preached in the desk.

Upon

Edmund Calamy B.D.

from an original Picture in the Possession of Edmund Calamy Esq.r

Published by Sutton & Son, Paternoster Row

UNIV. OF MICH.

Upon the death of Dr. *Stoughton*, he was chosen at *Aldermanbury*, in the year 1639, and his patron followed him to *London*.—He was one of those divines who, in 1641, met by order of parliament in the Jerusalem chamber, in order to accommodate ecclesiastical matters. He was for the Presbyterian discipline; but of known moderation towards those of other sentiments. No minister in the city was more followed; nor was there ever a week-day lecture so much frequented as his; which was constantly attended by many persons of the greatest quality, for twenty years together; seldom without above sixty coaches.—In *Oliver's* time he kept himself as private as he could. In 1659 he joined with the Earl of *Manchester*, and other great men, in encouraging General *Monk* to restore the King, in order to put an end to the public confusions. He preached before the parliament the day before they voted the King home, and was one of those divines who were sent over to him into *Holland*. In 1660, after the King was restored, he was made one of his chaplains in ordinary, though neither he nor any of the other Presbyterians preached more than once in that capacity. About this time he was often with his majesty, and was always graciously received. He was very active in order to an accommodation, and had a main hand in drawing up the proposals about Church-government, which laid the foundation of the *Savoy* conference. And, being one of the commissioners appointed, he was employed with others, in drawing up *Exceptions* against the Liturgy, and the *Reply* to the *Reasons* of the episcopal divines.

He was reckoned to have a greater interest at court, in the city, and the country, than any of the ministers; and therefore was extremely caressed at first; but he soon saw whither things were tending: of which, among other evidences, was the following: Gen. *Monk*, being his auditor, a little after the Restoration, he had occasion to speak of *filthy lucre*; "And why," said he, "is it called *filthy*, "but because it makes men do base and filthy things? *Some* "*men* (waving his handkerchief towards the general's "pew) *will betray three kingdoms for filthy lucre's* "*sake*" He commonly had the chair among the city ministers at their meetings, and was much esteemed for his prudence and propriety of conduct. He was one of the Cornhill-lecturers, and a member of the *Westminster* Assembly. He refused a bishoprick, because he could not have it upon the terms of the King's Declaration; but kept his

his temper and moderation after he was ejected. Bishop *Wilkins* had such an opinion of his judgment about church-government, as to wish he could have conformed, that he might have confronted the bold assertors of the *Jus Divinum* of episcopacy in the convocation; in which he was not allowed to sit, though he was chosen by the city ministers, 1661, to represent them. A certain writer had affirmed, that he declared before the king and several lords of the council, "That there was nothing in the church to "which he could not conform, were it not for scandaliz-"ing others." To which Mr. *Baxter* answered, in his *Apol. for Nonconf.* "We must testify, who were in "his company from first to last, we heard him over and "over protest, that he took several things in conformity "to be intolerable sins."

Mr. *Calamy* preached his Farewell-sermon a week before the Act of uniformity took place, on 2 *Sam.* xxiv. 14. *And David said unto God, I am in a great strait: let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man.* § As a specimen of his spirit and manner, it may not be amiss here to introduce a brief abstract of this discourse. The drift of it is to illustrate and improve this point, "That "sin brings persons and nations into great perplexities." Besides many outward troubles, he observes, this brings a spiritual famine upon a land: a famine of the word—*Use* 1. This reproves those who commit sin to avoid perplexity—who to escape suffering will do any thing—who will be sure to be of the religion that is uppermost, be it what it will. Consider—It is sin only that makes trouble to deserve the name. There is more evil in the least sin, than in the greatest calamity. Whosoever goes out of God's way to avoid danger, shall meet with greater danger. 2. This should teach us above all things, to abhor sin. Cautions against twelve sins, among which, slighting the gospel. 3. What cause to fear that God should bring this nation into great distress? And what reason, you of this congregation and parish, have to expect to be brought into great straits, because of your unfruitfulness under the means of grace? You have long enjoyed the gospel. Dr. *Taylor* served an apprenticeship in this place, Dr. *Stoughton* another; and I through divine mercy, almost three and a half. Are there not some of you who begin to loathe the manna, and to look back to Egypt? Have not some of you *itching ears*, who

who would fain have a preacher that would feed you with dainty phrases; and who begin not to care for a minister that unrips your consciences, and speaks to your hearts: some who by often hearing sermons are become sermon-proof? There is hardly any way to raise the price of the gospel ministry, but the want of it.—I may not flatter you who have not profited by it. You may justly expect God may bring you into straits, and take away the gospel from you: may take away your ministers by death or other ways. What God will do with you I know not: a few weeks will determine. He can make a great change in a little time. We leave all to him. But let me commend one text of scripture to you. *Jer.* xiii. 16, 17. *Give glory to the Lord before he cause darkness, and your feet stumble, &c. But if you will not hear, my soul shall weep in secret places for you, because the Lord's flock is carried captive.* Give glory to God by confessing and repenting of your sins, before darkness come; and who knoweth but that may prevent that darkness.

Upon Mr. *Calamy's* advising with his friends at court, a petition* for indulgence was drawn up, and presented to his majesty. Very soon after this he was imprisoned, *in terrorem*, for preaching an occasional sermon, *December* 29, at the church where he had been minister. Lord *Clarendon* represents his preaching at that time as seditious; but without any just reason. The case was this: Mr. *Calamy* going to the church of *Aldermanbury*, with an intention to be a hearer only, the person expected to preach happened to fail. To prevent a disappointment, and through the importunity of the people present, he went up, and preached from 1 *Sam.* iii. 13, on the concern of old *Eli* for the ark of God. Upon this, by a warrant of the lord mayor, he was committed to Newgate, as a breaker of the Act of uniformity. But in a few days, when it was seen what a resort there was to him, by persons of all qualities, and how generally the severity was resented, he was discharged by his majesty's express order. Mr. *Calamy* lived to see *London* in ashes; which so affected him, that he took to his chamber, from which he never came out again, but died in a month.

* See this petition in the Introduction, p. 32.

WORKS. Several sermons before the two Houses, and the city magistrates.—Sermons at the funerals of Dr. *S. Bolton*; the Earl of *Warwick*; Mr. *Sim. Ashe*, &c.—[The Serm. for which he was imprisoned soon after his ejectment: which, together with the above Farewell Sermon, may be seen in the London collection].—A vindication of himself against Mr. *Burton*.—The godly man's ark. Since his death—A treatise of meditation, printed in a clandestine way, from some imperfect notes taken by a hearer. He had a hand in drawing up the *Vindic. of the Presbyt. gov.* and *ministry*, 1650: and the *Jus. div. minist. Evang. et Anglicani*, 1654. He was also one of the authors of SMECTYMNUUS*.

Mr. LEE was ejected from the Lectureship, in this place.

ALHALLOWS, BREAD-STREET, [R. 140l.]

LAZARUS SEAMAN, D. D. of *Eman. Col. Cambridge*. He was born at *Leicester*, in but mean circumstances. On this account he was forced soon to leave the college, and to teach school for a livelihood: so that his learning was acquired by himself. And yet, even *Wood* owns him to have been a learned man. He became master of *Peterhouse, Cambridge*, and acquitted himself with abundant honour. [From a printed list of Vice-chancellors, proctors, &c. it also appears that he was Vice-chancellor there in the year 1653.]—An occasional sermon preached at *Martin's Ludgate*, procured him that lectureship; and his reputation there brought him into *Alhallow's Bread-street*, and into the *Westminster* Assembly, where he appeared very active, and very skilful in managing controversies in divinity. In 1642, he was presented by Bp. *Laud* to *Bread-street* parish, by order of parliament. But *Laud* told the earl of *Northumberland*, to whom Mr. *Seaman* was chaplain, that out of respect to his lordship, he had, before the receipt of that order, designed him for that benefice.—He was a great divine, thoroughly skilled in the original languages;

* A celebrated book before the civil war, written in answer to Bp. *Hall's* Right of Episcopacy. This title was a fictitious word, composed of the initial letters of the names of its authors, who were, *S. Marshal, E. Calamy, T. Young, M. Newcomen, W. Spurstow.*

always

always carrying about with him a small *Plantin* Bible, without points, for his ordinary use. He was well studied in the controversy about church-government; which was the occasion of his being sent by the parliament, with their commissioners, when they treated with K. *Charles* I. in the Isle of *Wight*; where his majesty took particular notice of the doctor's singular ability in the debates on this subject, which were afterwards printed in the collection of his majesty's works. In his latter days he much studied the prophetic part of scripture. He died in *Sept.* 1675, and left a very valuable library, which fetched 700l. This was the first that was sold in *England* by way of auction*. Mr. *Jenkyn* preached his funeral sermon, from 2 *Pet.* i. 15. where his character may be seen at large. The following is an extract from it.

[" He was a person of a most deep and piercing judgment in all points of controversial divinity: nor was he less able to defend than to discover the truth. Among many instances of it, the following is remarkable: Upon the invitation of an honourable lady, who was at the head of a noble family, and was often solicited by Romish priests to change her religion, he engaged in a dispute with two of the most able priests they could find, in the presence of the lord and lady, for their satisfaction; and by silencing them upon the head of *Transubstantiation*, was instrumental to preserve that whole family stedfast in the Protestant religion. He was a most excellent and profound casuist. Scarcely any divine in *London* was so much sought to for resolving Cases of conscience. He was most able and ready in expounding scripture, both in the pulpit and in private discourse, and gave the sense of difficult passages with the greatest perspicuity; so that he might truly be called, *An interpreter, one of a thousand.* Doctrinal light was the great beauty of his sermons; but he took care to give the warmth of application also. He was a divine richly furnished with all the materials of didactical and practical divinity; and could, upon all occasions, discourse rationally upon any point without labour or hesitation. He was a person of great stability in the truth; not *a reed shaken with the wind.* He would not debauch his conscience for preferment, but valued one truth of Christ above all the wealth of both *Indies.*

* The catalogue of this library is preserved in the Museum, belonging to the Baptist Academy, at Bristol.

As a christian, he discovered the greatest contentment with his worldly circumstances, as the allotments of providence. He was better pleased in being a real pastor to one congregation, than if he had been a nominal pastor to a thousand. He was eminent for observing public providences, and in acquiescing in them. He deeply and tenderly felt whatever affected the state of Christ's church, and was very inquisitive how it fared with the people of God in foreign parts; not out of *Athenian* curiosity, but a public spirit. He was eminently open-hearted, and open-handed also to the poor, especially the pious poor. He used *consulere tam modestiæ quam inopiæ*. He ever re-regarded the modesty of a poor man who could not be clamorous; and in regard both to poor ministers and private christians, was ready to every good work. He was so industrious and indefatigable in his calling, as rarely to allow himself any diverting recreation. The precious jewel of time, he so highly valued, that he would not lose the very filings thereof. Admirable was his prudence in his speech and behaviour. He knew to whom he spoke, when to speak, and how much to speak. He knew how to benefit others by speaking, without insnaring himself. In him practical prudence was joined with intellectual. Not only did his wisdom make his own face to shine, but by example and counsel he reflected much of the lustre of it upon others. Few persons were more frequently desired to give advice in affairs of difficulty than he. His prudential reservedness was by some accounted excessive severity; but he could sometimes be chearful, though in a grave and christian way. His patience in his sickness, considering his natural temper, was great even to admiration. In all his torments, he seldom groaned under them, but never grumbled against him that sent them. He often complained TO God, but never complained OF him. In the midst of his tortures he admired free grace, and glorified that God who so much depressed him. In the lesson of patience he grew perfect in the school of affliction.]

WORKS. A few sermons before the long parliament.—Sermon before the lord mayor, *April* 7, 1650, against divisions.—Vind. of the Reformed churches concerning ordination, in answer to Mr. Simpson's *Diatribe*...Notes on the *Revelations*; which he presented to Lord *Wharton*; but they were never printed.—§ A Farewell-

Farewell-sermon on Heb. xiii. 20, 21. which, though not unsuitable to the occasion, contains nothing peculiar to it, nor any reference to his ejectment. Only at the close he observes, that the care of the church is in the hands of Christ—that all providences towards it, designed to exercise and to try it, must be borne with patience; approving what he orders, and doing whatever he commands; with a chearful dependence upon the faithfulness of *the great shepherd of the sheep, who being brought again from the dead* lives for ever; and a firm reliance on God's covenant, as declared, *Isa.* xvi. 21.

ALHALLOWS THE GREAT, [R. 200l.]

Mr. Robert Bragg, of *Wadham* College, *Oxford*. His father was a captain in the parliament's army. When *Oxford* was surrendered he went thither; and, as soon as he was capable, was chosen fellow. Coming afterwards to *London*, he settled in this parish, and gathered a church, of which he continued pastor to the day of his death. He was a man of great humility and sincerity, and of a very peaceable temper. He died *April* 14, 1704, aged 77, as appears from his tombstone in *Bunhill-fields*. He had a son in the ministry, among the Dissenters, who bore both his names, and who succeeded Mr. *Nath. Mather*.

§ When prince *Rupert* took *Bristol*, the members of Mr. *Wrottis*'s church, at *Llanfaches*, *Monmouthshire*, who had fled thither, and those afterwards of *Broadmead*, were turned out and went to *London*, where the Pœdobaptists communicated with this church at *Alhallows the Great*, and the Baptists with Mr. *Kiffin's*.

WORKS. Fun. Serm. for Mr. *Ralph Venning*.—Another for Mr. *Tho. Wadsworth*.—He and Mr. *Watham* wrote an epistle before a tract of Mr. *Faldo*'s against *Quakerism*.

ALHALLOWS, Honey-Lane, [R.]

Mr. John After. He had been rector of *Beckington*, a sequestered living in *Somersetshire*. After his ejectment, by the special favour of the court of aldermen, he lived and died ordinary of *Wood-street* compter.

ALHALLOWS LOMBARD-STREET, [R. 1821.]

THOMAS LYE, M.A. of *Wadham Col. Oxford.* For some time minister of *Chard* in *Somersetshire* and one of the *Triers* of ministers in those parts. He was chosen by the parishioners of *Alhallows* to succeed Mr. *Cardell*, who was ejected by the commissioners in 1657. He was eminently useful by his excellent art of catechizing youth, whom by many artifices he enticed to delight in getting knowledge in the best things. Many in and about *London* recounted with pleasure, as long as they lived, his unusual method of insructing them in the first principles of religion; and several owed their first serious impressions to his catechetical exercises; in which he was not satisfied with conveying a little notional knowledge, but did his utmost to set things home upon the heart, suiting himself to the capacity of his young auditory, to whom he always discovered a most tender affection. He died *June* 7, 1684.

§ A clergyman, some time deceased, in a letter to the editor, gave his opinion of Mr. *Lye*, as follows: "He was a considerable man, regarded as well in a literary as in a theological light; as is evident from what he has published in illustration of the English grammar: from whence it appears, that he would have introduced a new and more scientific alphabet, and consequently a more accurate orthography."

Mr. *Lye* preached two farewell sermons, *Aug.* 17, 1662, in which he expresses a tender affection for his people, and a humble consciousness of his integrity in quitting his connection with them. The text of both is, *Phil.* iv. 1. *Therefore my brethren, dearly beloved, and longed for, my joy and crown, so standfast in the Lord, my dearly beloved.* The first discourse he begins thus: "My beloved, I well remember that upon the 24th of this month, in 1651, I was under the sentence of banishment, and that very day did I preach my farewell-sermon to my people, from whom I was banished, because I would not swear against my king:—and now behold a second trial. Then I could not forswear myself; the God of heaven keep me that I never may. I am apt to think I could do any thing for this loving congregation, only I cannot sin. But since there is a sentence gone out against us, that we who cannot

not *subscribe* must not *subsist*; and as this is the last day that is fixed to us to preach; I shall now speak to you (God assisting me) if my [feelings] will give me leave, just as I would speak if I were immediately to die. Therefore hearken, *my brethren, dearly beloved*, &c."—Having properly descanted on the apostle's words, and in a striking manner represented the affection that ought ever to subsist between pastors and people, however separated from each other by human power, he thus expresses himself with respect to the occasion of that painful event which was about to take place. "I come not here to throw firebrands: I bless God I have a most tender affection for all my brethren in the ministry; and though I am not satisfied, yet I condemn no man. I believe many of them as conscientiously subscribe as [others refuse to do it.] I protest in the face of God, I cannot subscribe; perhaps because I have not that light others have. *He that doubts*, says the apostle, *is damned* [*i. e.* condemned.] I hope you would not have us sin against God and our own consciences. It is not any *living* I desire, but my *office*, to serve my lord and master. But if we should, to keep communion with you, lose our communion with God, that is the way to have all our labour lost. O that I could speak with as good hope as *David* did! 2 *Sam.* xv. 25. Brethren, I could do very much for the love I bear to you, but I dare not sin. I know some will tell you, this is pride and peevishness in us, and that we would fain all be bishops, &c. But the Lord be witness between them and us.—I am sensible what it is to be reduced to a morsel of bread. Let the God of heaven and earth do what he will with me. If I could have subscribed with a good conscience, I would: I would do any thing to keep myself in the work of God; but to sin against my God, I dare not do it." He then proceeds, in the second discourse, to explain and inforce the duty of *standing fast in the Lord*: viz. in judgment—in resolution—in faith—in conscience—in conversation and general course of life. This stedfastness he urges by various cogent motives, and concludes with some admirable directions for attaining it. He particularly recommends a greater attention to family religion when deprived of public ordinances. "When you cannot hear a sermon well preached, read one well penned."—And he gives some excellent advice respecting their future minis-

ters. "Beg of God to give pastors after his own heart.—Whatever you find amiss in pastor or people, do not go and rail, calumniate, and backbite; this is wicked and ungodly: but do as God prescribes, and thou hast freed thine own soul.—Thus have I spoken something from this scripture: I cannot speak all that I desire. The God of heaven be pleased to make you mind these plain things. I can truly say I have not spoken one word, which I would not have said to you, if I had been to go to God, as soon as I had gone out of the pulpit. The God of peace be with you."

WORKS. The Child's delight; with an English grammar and spelling-book, *&c.* intermixed with moral precepts.—Explan. of Assemb. Catech.—Five sermons in the Morn. Ex.—Fun. Serm. for Mrs. *E. Nicole*,—and one for *W. Hiet.*—Two Farewell sermons, on *Phil.* iv. 1.—Also, A summary Rehearsal of the Morn. Ex. in the *Lond. Col.* of Farewell-sermons.

ALHALLOWS ON THE WALL, [R. 92l.]

SAMUEL DYER, M. A. of *Peterhouse, Camb.* Dr. *Lewis* laying claim to this living, Mr. *Dyer*, not willing to dispute it with him, quitted it before *Bartholomew-day*. He was ejected from his lectureship at *Lothbury*. He afterwards kept a school at *Mile-End*, for twenty-five years or more, and was chaplain to ——— *Avery*, Esq. He was congregational in his judgment; and sometimes preached for Mr. *Mead* at *Stepney*. He died A. D. 1700. aged 67. His elder brother, Mr. *Richard Dyer*, was ejected from *Magd. Hall, Oxford.*

ST. ALPHAGE, LONDON-WALL, [R.S. 122l. 4s.]

*** THOMAS DOOLITTLE, M.A. of *Pembroke-Hall, Cambridge*. He was born at *Kidderminster*, of religious parents, 1630. He early discovered an inclination to learning. Some of his friends would have had him brought up to the LAW, and he was actually put upon trial to an attorney; but being set to copy some writings on the Lord's-day, he resolved against that profession, and determined upon the ministry; in which he had Mr. *Baxter*'s encouragement, whose discourses on the *Saints-rest* were blessed for his saving conversion; which was the ground of that peculiar esteem and affection he used often to express for that holy man. He was an experienced christian before he was a minister: and as he improved in learning, he grew also in grace. When

Revd. Thomas Doolittle M. A.

Published by Darton & Son, Aldermanbury Bars.

When he left the university he came to *London*, where he was soon taken notice of for his warm and affectionate preaching; and the parish of *St. Alphage* being vacant, called him to be their pastor. He accepted the office with great diffidence, and applied himself to his work with all his might; and the hand of the Lord was eminently with him; so that to old age he was wont to recollect, with thankfulness, the divine power that attended his first ministrations. He continued in this place nine years, *viz.* till the *Bartholomew-act* passed; when, having carefully studied the terms required, and prayed for the divine direction, he thought it his duty to be a Nonconformist, chearfully casting himself and his family upon providence. And he soon experienced its concern for him; for the day after he preached his farewell-sermon, one of his parishioners presented him with twenty pounds, saying, "there was something to buy bread for his children, as an encouragement to his future trust." He then set up a boarding-school in *Moorfields*; and so many were desirous to have their children with him, that he soon had occasion for a larger house.

Upon the breaking out of the plague, he called his friends together, to seek the divine direction; and, according to their advice, (on account of the youth under his care) he removed to *Woodford-bridge* near *Chigwell*, leaving Mr. *T. Vincent* in his house. In this village his family continued healthful, and many resorted to his house for the worship of God. After the sickness, he returned to *London*; and having counted the cost, he opened a meeting-house, though against the law, near his own, at *Bunhill-fields*: and that proving too strait, he erected a large and commodious one in *Monkwell-street*, where he preached to a numerous auditory, and had many seals to his ministry. Here Mr. *T. Vincent* assisted him. The lord mayor sent for them both, and endeavoured to dissuade them from preaching, on account of the danger they were in. They told his lordship, That they were satisfied of their call to preach the gospel, and therefore could not promise to desist. The Saturday following, a king's messenger, with a company of the train-bands, came at midnight to seize Mr. *Doolittle* in his house, but he made his escape. He purposed to have preached the next morning, but was prevailed upon to forbear. Another person, however, readily undertook to preach for him. While he was in his sermon, a company of soldiers came into the place, and the officer called aloud to him, "I command you

in the king's name, to come down." He answered, "I command you, in the name of the King of kings, not to disturb his worship, but let me go on." Upon which, the officer bid his men fire. The minister, undaunted, clapped his hand upon his breast, and said, "Shoot, if you please, you can only kill the body." The people, upon this, being all in an uproar, he got away in the crowd unhurt. Mr. *Doolittle*, after this affair, was absent from home for some weeks, and on Lord's days, guards were set before the meeting-house. At length the justices came, and had the pulpit pulled down, and the doors fastened, with the king's broad arrow set upon them. The place being convenient, was soon after used as a chapel for the lord mayor, without any allowance to the owner.

Upon a licence* granted by K. *Charles* in 1762, Mr. *Doolittle* resumed his place, and set up an academy at *Islington*, where he educated several young men for the ministry, and among the rest his own son, who was many years pastor of a church at *Reading* in *Berkshire*. When the *Oxford-act* passed, Mr. *Doolitle* removed to *Wimbleton*, and several of his pupils taking lodgings in the neighbourhood, attended his lectures privately. While he resided here, he met with a remarkable providence. As he was one day riding out with a friend, he was met by a military officer who took hold of his horse. Mr. *Doolittle* asking him what he meant by stopping him on the king's highway, he looked earnestly at him, but not being certain who he was, let him go, and went away threatening "that he would know who that black devil was before he was three days older." Some of Mr. *Doolittle*'s friends were much concerned for him; but on the *third* day a person brought him word that the captain was choaked at his table with a bit of bread. After this he removed to *Battersea*, where his goods were seized and sold. In several other places his house was rifled, and his person often in danger, but providence favoured his escape, so that he was never imprisoned. At length the Toleration gave him an opportunity of returning to his place and people in *Monkwell-street*, where he continued as long as he lived, preaching twice every Lord's-day. He had also a lecture there on *Wednesdays*, at which

* This is still preserved in the vestry in *Monkwell-street*. the place where the celebrated Dr. *Fordyce* preached many years, after the death of Dr. *Lawrence*, to whom Mr. *Tho. Toller* was assistant.

he

he delivered his Exposition of the Assembly's catechism. He had a great delight in Catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage

Mr. *Doolittle* was a man who made religion his business, and was best pleased when taken up in the exercises of it. Scarcely any one spent more time in his study, the advantage of which appeared in his own improvement, and the preparations he made for the pulpit; not satisfying himself *to offer to God* or his people *that which cost him nothing*.—In his latter years he was greatly afflicted with the stone, and by that and other disorders, more than once brought near the grave; but on his people's fervent prayers, he was wonderfully restored. And he was careful to answer the purposes of divine grace in prolonging his life, under the quickening apprehension of its approaching end. A life prolonged beyond his usefulness was the greatest trial he feared, and God graciously prevented it; for the Lord's day before his death he preached and catechized with great vigour, and was confined but two days to his bed. In the valley of the shadow of death he had such a sense of the divine presence as proved a powerful cordial for his support. He died *May*, 24, 1707, aged 77, and was the last of the ejected ministers in *London*. He was buried at *Bunhill*, and Dr. *Williams* preached his funeral sermon from 2 *Cor*. i. 12. After his death was found a solemn and very particular form of covenanting with God, which may be seen in the Memoirs of his life prefixed to his *Body of Divinity*, from whence the above account is extracted.

WORKS. A spiritual antidote against sinful contagion in dying times.—Treatise of the Lord's supper.—Directions how to live after a wasting plague.—Rebuke for sin after God's burning anger.—Young man's instructor and old man's remembrancer.—Captives bound in chains made free by Christ their surety.—The Lord's last sufferings.—Call to delaying sinners.—Scheme of the principles of christ. relig.—Swearer silenced.—Love to Christ necessary to escape the curse at his coming.—Earthquakes explained and improved.—Mourner's directory, [*occasioned by the death of his wife.*]—Plain method of catechizing.—Saints convoy to heaven.—Four sermons in *Morn. Ex.*—Since his death: A compleat body of divinity, on the Assemb. catech. *fol.*

ST.

ST. ANDREW HUBBARD, LITTLE EASTCHEAP, §[R. S.]

Mr. WILLIAM WICKINS, of *Eman. Col. Camb.* Born at *London* in *Sept.* 1614. Upon leaving the university, he lived some time as chaplain with Sir *Edward Scott*, of *Scot's-Hall*, in *Kent*. When he came to St. *Andrew Hubbard*, Mr. *Ranew*, the sequestered minister, desiring to continue for some time in the house belonging to that living, he yielded to it, though, as it fell out, much to his own detriment. For a fire broke out one Saturday night near the house where he lived, and burnt with such fury, that he and his family escaped only with their lives. This calamity he bore with great patience, and with such composure of mind, that it did not hinder him from his pulpit-work the next day. But having borrowed some clothes, he went through all the service of the day (which happened to be sacrament-day) the same as other times. He continued in this living fourteen or fifteen years: but meeting with many discouragements, and his family increasing, some friends, without his seeking, procured his removal to *St. George's* in *Southwark*. This was another sequestered living, but he was insensible of it; and upon the Restoration, he readily resigned it, on the claim of another person, and became preacher at the *Poultry Compter*, where he continued till *Aug.* 24, 1662. It may be mentioned, as an instance of his self-denial and generosity, though he had no great abundance, that when, after his ejectment, a gentleman offered him five pounds, he replied, "I believe my friend Mr. *E. Lawrence* stands more in need of it, and requested that it might be given to him; which was accordingly done. Mr. *Wickins* was one of those ministers who used to meet at *Sion College*, and was often concerned in ordaining young ministers. One of the last on whom he laid hands, was the excellent Mr. *Matthew Henry*, on *May* 9, 1687.—He was for some time in the family of alderman

This church was burnt in the fire of London, and the parish united to that of St. *Mary Hill*. The king's *Weigh-house* was erected on the spot, and a meeting-house over it, in which Mr. *Reynolds* first preached; after him Mr. *Wood*, and then Dr. *Langford*, (whom the editor of this work assisted) who was succeeded by Dr. *Wilton*, and he by Mr. *Clayton*. When this place was lately rebuilt, many human bones were dug up. An annual sermon, in commemoration of the fire, which began near this place, was preached here for a century afterwards.

Forth, at *Hackney*, but finished the course of his ministry at *Newington-Green*, where he was first in conjunction with Mr. *Starkey*, and afterwards with Mr. *Bennet*, who preached his funeral Sermon on *Acts* xiii. 36. He was very happy in possessing constant health, which enabled him to continue a hard student even to old age. Next to the holy scriptures, there was no study more delightful to him than that of Oriental learning, and especially of the Jewish laws and customs, in the knowledge of which, he was reckoned, by good judges, to have had but few equals. The originals of the Old and New Testament were very familiar to him, so that he read them chiefly in his closet, without much concerning himself with any translation. He was very chearful in conversation; but commonly took care before he left any company, to drop something serious and savoury, which made his company profitable as well as pleasant. He was very desirous of doing good to souls; which was his inducement to continue preaching longer than some who had a true value for him thought to be necessary. But when he found by a sudden seizure that he was disabled, he readily acquiesced in the will of God. Removing to *London*, to be under the immediate care of his near relations, after gradually decaying for about two years, he had an easy and comfortable end. Being asked by a friend, a little before his departure, how he was? he in a very serious and affecting manner cried out, "Help me in praising God for his great mercy to me, that I "have perfect ease of body; and blessed be his name, I "have that too which is much better; even peace of con- "science, and good hope towards God, through Jesus "Christ." He was buried in *Bunhill-fields*, *Sept.* 22, 1699, aged 85.

WORKS. A Plea for the Ministry.—Warrant for bowing at the Name of Jesus examined.—Something concerning the Dates of St. *Paul*'s Epistles.—And, it is supposed, some other pieces long since out of print.

ST. ANDREW UNDERSHAFT, [R. S. 1721.].

Mr. THOMAS WOODCOCK, of *Kath. Hall. Cam.* He was born of a genteel family in *Rutlandshire*. He became Fellow of *Jesus* Col. and Proctor of the University; which office he managed with great applause, both as to exercises and prudent government. In this College, he gave education

education to more Fellow-commoners than all the other Fellows besides, and rendered it a great and flourishing Society. He was a smart disputant, and had the universal character of a learned man. He set up a lecture at *Alhallows* church in *Cambridge*, where he constantly preached *gratis* at four o'clock on the Lord's-day afternoon, and was well attended both by scholars and town's-people. After his ejectment, he and Dr. *Tuckney* lived together in the country; but, for the sake of his sons, he afterwards went to *Leyden*. When he returned to *England* he settled at *Hackney*, where he first preached in his own house, and afterwards with Dr. *Bates*, in his meeting-house, but always *gratis*, having a good estate. He died in 1695. He had a Son who was many years a dissenting minister at *Hampstead*. He has three sermons in the morn. Exercises.

Mr. THOMAS UNDERWOOD was ejected from the same place.

ST. ANNE'S, ALDERSGATE, [R. S. 140l.]

DANIEL BATCHELOR, M. A. of St. *John's* Col. *Cam.*

ST. ANTHOLIN'S, [R. 120l.]

ELIAS PLEDGER, M. A. He succeeded Mr. *C. Offspring*, in this parish. His farewell sermon, [which was well suited to the occasion, but not accurately taken] was on *Rev.* ii. 9, 10. *I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.* From whence he makes these observations. 1. Jesus Christ takes notice (with approbation) of all the works [we perform] and the troubles and losses we endure for him.—2. Believers in their poorest condition, when they have lost all, are rich. "The wise man, saith the philosopher, is the only rich man;" but the wisdom of God saith, The believer is the rich man. He is rich, for he hath God for his portion. He is rich in his relations—in his possessions—in his expectations—in the things of this life; for he can live above them, and be content without them. He that is in Christ cannot be poor.—3. Christ takes notice of all

all the reproaches and blasphemies of his adversaries. He counts himself reproached when his servants and ways are reproached.—4. Whatever the children of God suffer, they must expect further sufferings before they come to the grave. The waters of tribulation may rise higher and higher.—5. He usually gives notice to his people of their sufferings before hand:—that they may not be offended when they come—that he may convince them that nothing befalls them without his being privy to it—and that they may be provided against them.—6. Whatever troubles come upon them they have no cause to fear:—for all are ordered by a father.—Christ stands by them in all.—Strength shall be given to bear all.—None of their sufferings shall hurt them—but great good shall come out of them. Thou wilt either live or die, and shalt gain both ways. If thou livest, thy graces shall be strengthened; the spirit of God shall rest upon thee. If thou die, thy glory shall be double. The weightier the cross the weightier the crown.—Objections answered; and directions given to prevent fear under sufferings—Get more faith—more self-denial—more love to God—more insight into the causes and ends of troubles—and the vanity of the creature—get more of the fear of God—keep a clear conscience—and seek a better assurance of eternal life.—7. Christ limits Satan and all his instruments. He determines *some* to be *cast into prison*, and for how long: *ten days*. Our afflictions shall have an end, a speedy and a comfortable end. God will restore comfort to his mourners.—8. They who are faithful unto death shall receive a crown of life. Be faithful to your promises; your purposes; your covenants:—in your obedience, in the doctrine of the gospel; the worship of the gospel; the ministry of the gospel; and in your zealous desires [and endeavours to serve and honour] the Lord.—Be faithful *to the death*. And remember, God in mercy and faithfulness will accept thy unfeigned purposes, at present, [* and will at last bestow the promised crown.

Mr. *Pledger* after his ejectment, had a meeting-house in *Lothbury*. He died suddenly, after preaching there, in the year 1676. It does not appear that he published any thing but a sermon in the Morning Exercise, on the cause of inward troubles.

* As this sermon, which is methodical, breaks off abruptly at the bottom of the page, it is evident that something on this last clause of the text is omitted, which most probably was enlarged upon.

Mr.

Mr. TOBIAS CONYERS, of *Peter-house, Camb.* was ejected from the Lectureship at the same place. A very learned and extraordinary person. He was formerly minister of St. Ethelburg's, *in Bishopsgate-street.*

WORKS. Serm. bef. Lord Mayor and Gen. *Monk*, 1660.—And several little Pieces.—He translated *Arminius*'s Judgment on the principal Points of Religion, into *English.*

ST. AUSTIN'S, [R. S. 172l.]

Mr. SIMEON ASHE, of *Ewan.* Col. *Oxf.* He went seasonably to heaven at the very time he was cast out of the church; being buried the eve of *Bartholomew-day.* So that he was not actually ejected, but it was death only that prevented it; for he and some others in his situation were well known to have been ready to quit their livings, and had done it intentionally. One of them expressed a desire only to live till *Bartholomew-day*, if it were the will of God, that he might publicly bear his testimony to the necessity of a farther reformation.* Mr. *Ashe* began his ministry in *Staffordshire* near those eminent persons, Mr. *John Ball, Mr. Rob. Nicholls, and Mr. Langley*, with whom he had a particular acquaintance. But for his nonconformity to the ceremonies, and refusing to read the Book of Sports, he was soon displaced from his living. He gained however, a little liberty in an exempt church at *Wroxhal*, under the covert of Sir *John Burgoyne*, and elsewhere under Lord *Brook* in *Warwickshire.* He was a christian of the primitive simplicity; and a Nonconformist of the old stamp. He was eminent for a holy life, a cheerful mind, and a fluent elegancy in prayer. He had a good estate, and was liberal with it. His house was much frequented, and he was universally beloved. He was chaplain to the Earl of *Manchester* in the wars, and fell under the obloquy of the *Cromwellians* for crossing their designs, and particularly for his vehemently opposing the Engagement. He had a considerable hand in bringing back King *Charles* II. Dr. *Walker* among other charges against him†, severely censures him for a sermon before the House of Commons as containing large invectives against the government and governors of the church.

* Cal. Pref. to Contin. p. 21.

† See these refuted at large in *Cal. Contin.* p. 4, 5.

Among

Among many sad grievances in it, he mentions "SUBSCRIPTION urged upon all *Graduates* in both universities, and "upon all men entering into the *ministry*, as a heavy oppression, driving some promising persons from the office, "and ensnaring the consciences of others;—conniving at a "scandalous ministry;—the shameful abuse of oaths, particularly the oath of matriculation;—the abuse of church-"censures, &c. &c." These were heavy charges, but there was evidently too much truth in them.

Mr. *Ashe* was one of the *Cornhill* lecturers, and a member of the *Westminster* assembly. Mr. *Calamy* preached his funeral sermon, which may be seen in the volume of farewell sermons. [He speaks of him as a man of great sincerity, humility, benevolence, prudence and patience; diligent in preaching the gospel, in season and out of season, so as not to please the ear but wound the heart; seeking not the applause of the people, but the salvation of souls; eminent above most in prayer: and one who maintained great acquaintance and communion with God. He died as he lived, in great consolation and chearful exercise of faith, molested with no fears nor doubts, and conversing much to the edification of those about him. "When I was with him "(says Mr. *Calamy*) he took occasion to complain much, "and not without just cause, that ministers, when they met "together, discoursed no more of Christ and heaven, &c. "professing that if God should restore him, he would be "more careful in his discourse. He exhorted me and other "ministers to preach much of Jesus Christ, and to speak of "Christ to him; saying, When I consider my best duties, "I sink, I die, I despair; but when I think of Christ, I "have enough; he is all and in all. *I desire to know nothing but Jesus Christ and him crucified*, &c." The morning before he died, he said, "It is one thing to speak "of Christ and of heaven, and another thing to feel the "consolation of Christ and of heaven, *as I do;*" (clapping his hand upon his breast): and at another time, "The com-"forts of a holy life are real, and soul-supporting. I feel "the reality of them, and you may know by me, that it is "not in vain to serve God."]

WORKS. Sermons before the Parliament.—Several before the Magistrates on pub. occas.—Fun. Serm. for Dr. *Spurstow*'s only child;—Mr. *Jer. Whitaker*;—Mr. *Ralph Robinson*; Mr. *Rob. Strange*;—Mr. *Tho. Gataker*;—Mr. *Rich. Vines*;—and the Countess of *Manchester*,

chester.—Also several Prefaces to the works of others. He published, The Power of Godliness, and—A Treatise on the Covenant of Grace, by the famous old Nonconformist, Mr. *John Ball*, who committed to him all his MSS. To the former of these Mr. *Ashe* wrote an Introduction.

BARTHOLOMEW, EXCHANGE, [R. S. 100l.*]

PHILIP NYE, M. A. of *Magd. Hall, Oxford*, where he was a very hard student. He had been entered a commoner at *Braz. Nose*, in 1615. He was born of a genteel family, 1596. In 1630, he was curate at St. *Michael's, Cornhill.* In 1633, he went into *Holland*, to be free from *Laud*'s persecutions. He returned at the beginning of the long parliament; and by the Earl of *Manchester*'s favour, became minister of *Kimbolton* in *Huntingdonshire*. In 1643, he, with Mr. *Stephen Marshal*, was sent to the commissioners from the parliament into *Scotland*, to move for assistance from thence. He had a great concern in choosing the members of the Assembly of divines, in which he was one of the *dissenting* brethren. He succeeded Dr. *Reeve* in the rectory of *Acton*. He was one of the chaplains who attended the commissioners to *Charles* I. in the Isle of *Wight*, 1647, and was made one of the *Triers* of ministers in 1652. He was also a principal person in managing the meeting of the *Congregational* churches at the *Savoy*, by the Protector's order; where the *Declaration of the faith, order, and practice of the Congregational churches in England* was agreed upon by their elders and messengers, *October* 12, 1658. This was printed in 1659, and the year following translated into Latin by Professor *Hornbeck*, and published at the end of his *Epist. ad* DURÆM. *de Independ.* Mr. *Nye* had a great knowledge in the Disciplinarian controversy, and there was scarcely a book written upon that subject which he had not read. Soon after the Restoration, there was an order of parliament for lodging his papers with the Archbishop of *Canterbury*, at *Lambeth*, where they yet remain. He interested himself so much in political affairs that it was debated in council for several hours, whether he (with *John Goodwin* and *Hugh Peters*) should be excepted for life; and it was concluded, "That if he should

* This must be too little, as the present value of this living is 402l.

"here-

" hereafter accept or exercise any office, ecclesiastical, mi-
" litary or civil, he should, to all intents and purposes,
" stand as if he had been totally excepted." See the Act of *Indemnity*, 12 *Car.* II.) After his ejectment he preached privately, as opportunity offered, to a congregation of Dissenters, till the year 1672, when he died, aged 76, and was buried in St. *Michael's* church, *Cornhill*. He left behind him the character of a man of uncommon depth, who was seldom or never outreached; but was of too warm a spirit. He had drawn up a compleat history of the old Puritan Dissenters; but the MS. was unfortunately burnt at Alderman *Clarkson's*, in the fire of London.

WORKS. Letter to his brethren in *Scotland* on success of affairs there, 1643.—Exhort. to take the sol. league and cov.—Excellence and lawfulness of Do. in a speech to H. of Com.—Epist. Disc. about Toleration.—Keys of Kingdom of Heaven, and the power thereof.—Mr. *Ant. Sadler* examined about his dealing with the *Triers*.—The Principles of Faith presented to the Committee of Parl. for Relig.—Beams of former Light, shewing the Evil of imposing doubtful Forms upon Ministers, &c.—Case of great and present Use.—The lawfulness of the Oath of Supr. and Power of the King in eccl. affairs. (The 2d edit. dedicated by his son to *James* II.)—Vind. of Dissenters, proving their Congregations not inconsist. with King's Suprem.—Some Account of the Nature of Eccles. Courts.—Lawfulness of hearing Ministers of Ch. of *England*.—Serm. bef. citizens of *London*, 1659.

Mr. JOHN LODER, was ejected from this lectureship. A valuable and worthy man. He is interred at *Bunhill-fields*, where the inscription on his tomb shews that he died *December* 30, 1673.

BENNET-FINK, [D. or *Perp.* C. 115l.]

*** SAMUEL CLARK, A. B. of *Eman. Col. Camb.* After his death, a narrative of his life was found in his study, drawn up by himself, without any design of having it exposed to public view. It is prefixed to the last volume of his lives, and the following account of him is extracted from it. He was born of pious parents at *Woolston* in *Warwickshire*, where his father was a godly, able, faithful, and useful minister above 40 years. He was put to school at *Coventry*, where, falling among dissolute lads, he degenerated from the principles of his first education, though not without frequent checks of conscience. At the university he was under

the care of Mr. *Thomas Hooker*, where he did not answer his father's wishes, nor the means he enjoyed, being, as he afterwards thought, a stranger to a work of grace in his heart, though in the sight of the world he was blameless. When he commenced B. A. his father, having but a small income, took him home; where he caught the small-pox, and was restored beyond expectation. Soon after he was applied to by a gentleman to instruct his children, and to assist Mr. *Slader*, the minister of *Knowle*, in *Warwickshire*. The family in which he lived was profane, and he was too easily reconciled to it; but he did not continue here long, being invited to assist Mr. *Byrom*, of *Thornton* in *Cheshire*. In this new situation, however, he was exposed to some great temptations: but it pleased the Lord in mercy to hedge up his way with thorns; and by striking him with extraordinary terror, to bring him to reflection and deep humiliation; and by degrees to give him some comfort in believing and applying the promises of free grace in Christ Jesus. He here met with some trouble from a malicious person, who prosecuted him for the omission of some ceremonies; on which account he resolved to leave this place and come to *London*: but meeting with some godly persons of *Wirral*, who had heard him preach, they importuned him to come among them at *Shotwick*. There being scarcely a constant preacher besides himself in that part of the country, people came six or seven miles round to hear him.

At this place he found the first seals of his ministry, being an instrument in converting many souls to God. Here he set up meetings for prayer and conference, which were held at the houses of the richer people in rotation, where questions were discussed which he had previously proposed. The benefits arising from these friendly associations he found to be many and great. Hereby knowledge was increased, so that, says he, "I never was acquainted with more understanding christians in all my life, though the best of them went in russet coats and followed husbandry. Hereby holy affections were kindled and kept alive. Mutual love was promoted; so that all the professors of the gospel living within ten or twelve miles asunder, were as intimate as if they had been of one household. The necessities of the poor being known, were provided for. The weak were strengthened, the mourning comforted, the erring reclaimed, the dejected raised, and all mutually edified in their holy faith. Moreover they hereby enjoyed

opportunities

opportunities for private fasts and days of thanksgiving, as there was occasion." Mr. *Clark* here married a pious, humble, prudent, and sweet-tempered person, the daughter of a minister of *Bedworth*. But having been here about five years, he was afresh prosecuted for the omission of ceremonies; and his enemies were so inveterate that they would not suffer him to preach a farewell-sermon.

Just at this time he received a letter from the mayor, aldermen, old Mr. *Fenn*, and other godly people in *Coventry*, importuning him to preach a lecture there on *Lord*'s-day afternoons, and *Tuesday* mornings. He complied, and was at first treated with respect, but could not be quiet long; for Dr. *Buggs*, who had engrossed both the livings, seeing his hearers leave him, soon discovered his enmity against Mr. *Clark*, and having the power of both the pulpits, denied him entrance into either. The corporation having another church, at the end of the town, in their disposal, appointed him lecturer there. But the Doctor having his spies about him, thought he had got some advantage against him for some expressions he had used in the pulpit, and commenced a prosecution against him before Bishop *Moreton*, who forbade his preaching in his diocese; but Mr. *Clark* having a licence from the Archbishop (*Abbot*) he refused obedience. The affair, however, caused him trouble; and the new mayor being a friend of the Doctor's, he was obliged to quit this lectureship; upon which he assisted his father, who lived near the city. *Robert* Lord *Brook* invited him to be his domestic chaplain; but being married, he declined it. However, he found his lordship a fast friend to him ever after. About this time he was applied to by the magistrates of *Warwick* to preach a lecture there, but was opposed by the vicar. The earl of *Warwick* however made him his chaplain, and, by a letter to the vicar, engaged him to admit him as his assistant. In this capacity, for about five years, God was pleased greatly to bless and succeed his labours, and particularly in Lord *Brook*'s family, who resided mostly in the castle. But these things excited the envy of Mr. *Hall* the vicar, who sought a quarrel with him, and caused him often to be presented for the omission of ceremonies; but the bishop shewed him favour. At length Mr. *Hall* being impatient of his continuance, came with a view to pull him out of the pulpit, and, by his clamours, actually obliged him to give over preaching. He then complained of him to Archbishop *Laud*, and threatened to pro-

secute him in the High-commission court; but providence so ordered it, that he heard no more of the matter. About this time the minister of *Alcester* died, and Lord *Brook* gave Mr. *Clark* the living, to which he was also unanimously chosen by the people. This place was very profane, but Mr. *Clark*'s public and private labours were the means of working a great reformation.

Soon after he was settled here, the Book of Sports came out, and he was often threatened for refusing to read it; but it pleased God to preserve him from any suffering on that account. Upon this occasion he preached largely on the doctrine of the Sabbath, and witnessed a remarkable judgment upon two of his neighbours; who, encouraged by that book, and in contempt of his ministry, dared to profane that holy day. (See his *Examples*, p. 153.) These events, seconding the word, struck a great awe into the hearts of many, and restrained them from the like disorders. He continued here about nine years, in which time many were converted, and others edified in the faith; and the town, which before was called *drunken Alcester*, was now exemplary. The *Et cætera* oath threatened new dangers. Many ministers in that diocese met and drew up a petition to the king, which Mr. *Clark* and Mr. *Salway* presented to his majesty, then at *York*; to which he answered, That they should not be molested for refusing the oath till the parliament met. Another petition was then drawn up, and sent by the same persons. Mr. *Clark* being in *London*, after the differences between the king and parliament grew so high, was unexpectedly recommended to preach at *Bennet-Fink* church, then vacant, and as unexpectedly chosen. He accepted the call, upon condition of his returning to *Alcester* when the storm was over. He accordingly did so. But finding many of his people led away by sectaries, and several young men set up for preachers, so that he was not likely to be comfortable or useful there any more, and having provided a godly minister for them, he resolved to return to *Bennet-Fink*.

In 1660 he presented the address of the *London* ministers to the king, on occasion of his publishing his *Declaration* concerning ecclesiastical affairs. In 1661, he was made a commissioner for reforming the Book of Common-Prayer. In 1666, he removed from *London* to *Hammersmith*. He was seven or eight years a governor, and two years president of *Sion College*.

Having

Having given a list of his writings, he closes his account of himself thus: "I mention these things, not seeking my own praise and glory, (for I am less than the least of all God's mercies) but to give glory to God, who enabled me to do so much work, wherein I hope I was serviceable to him and his church, without the neglect of my work in the ministry." In that work he continued forty years, till the Act of Uniformity took place: upon which he laid aside his ministry, and attended the church of *England*, both as a hearer and a communicant: for, as he himself says, he durst not separate from it, nor was he satisfied about gathering a private church out of a true church, which he judged the church of England to be. He continued twenty years in this retirement; but his time was not lost. He employed great part of it in revising the books he had published, and in writing others, which have been very useful, especially to persons of the middle rank, who thereby got much profitable knowledge. In the latter end of *December* 1682, the decays of nature came violently upon him. At length he was unable to help himself, and began to faulter in his speech; yet his understanding remained clear to the last. As upon other occasions, so now more especially, he was often speaking of his change, and his conversation was spiritual, as became a dying person. He discovered a lively sense of eternity upon his spirit, and a comfortable assurance of his own title to a blessed eternity. On *Dec.* 25, 1682, having blessed those about him, he resigned his soul into the hands of his Father, being aged upwards of 83 years. This family, gave up for conscience sake, not less than 600l. *per annum*. He had two sons ejected. [One of them was Mr. *Samuel Clark*, of *Grendon*, in *Buckinghamshire*, (the author of the *Annotations* on the Bible); the other, Mr. *John Clark* of *Hungerford*. A great grandson of his (Dr. *Samuel Clark*) was a pastor of a congregation of Protestant Dissenters at *St. Alban's*. He was father to the late Mr. *Samuel Clark of Birmingham*; who was assistant to Dr. *Doddridge*, in his academy; and afterwards to his successor, Dr. *Caleb Ashworth* of *Daventry*. He was killed, by a fall from his horse, 1769, aged 42. See his character in Dr. *Ashworth's* funeral sermon for him.]

WORKS. A Martyrology with the Lives of 32 Divines.—The Lives of sundry eminent Persons.—The Marrow of Eccles. History, with Cuts.—The Marrow of Divinity, with sundry Cases

of Conscience.—His Examples: (all these in folio.)—The Life of our blessed Saviour.—Disc. ag. Toleration.—A Sheet in Defence of Tythes.—Sermons on partic. Occasions.—Description of *Germany*.—Hist. of *Hungary*.—Descript. of the 17 Provinces of the *Netherlands*.—Lives of *English* Warriors.—Duty of every one that intends to be saved,—English Dictionary.—President for Princes.—A Book of Apothegms.—A Looking-glass for Persecutors.—Account of the *Spanish* Invasion and Powder-plot.

ST. BENNETT'S SHEERHOG, [R. S.]

NEHEMIAH BENTON, M. A. of St. *John's Col. Camb.* From this place also was ejected.

Mr. NICHOLAS LOCKYER, of *New Inn Hall, Oxford*. He preached also at St. *Pancras, Soper Lane*. He was born in *Somersetshire*. He succeeded Mr. *F. Rouse* in the provostship of *Eton* College, in 1658, of which he was deprived soon after the Restoration. He was succeeded by Dr. Nicholas Monk, brother to the well-known General, in 1660. He had been the Protector's chaplain. His writings shew him to have been very zealous and affectionate; earnestly bent upon the conversion of souls. He continued preaching, though it doth not appear where, till his death, which was in 1689.

WORKS. Several Serm. bef. the Lords and Com. and on other pub. occas.—Some Sermons on Sincerity.—Balm for bleeding *England* and *Ireland*, in 20 Serm.—Christ's Communion with his Church.—Spiritual Inspection, or Review of the Heart.—Memorial of God's Judgments.

ST. BENNETT'S PAUL'S WHARF, [R. 100l.]

Mr. JOHN JACKSON, the son of Mr. *Arthur Jackson*, and who wrote the memoirs of his life. See the account of him under the article *Moulsey*, in *Surrey*.

BLACKFRIARS.

JOHN GIBBON, B. D. son of Mr. *John Gibbon*, of *Waltham*. In Mr. *Rastrick*'s MS. Mr. *Gibbon* is mentioned as having been ejected from St. ANNE's near *Aldersgate*, [R. 140l.] He was a member of the *Westminster* Assembly, a very learned and judicious man, and of great modesty. He died of a consumption, not long after his being silenced. He printed two sermons in the *Morn. Exercises*.

cises. They that peruse these, will regret that no more of his works should have been published.

ST. BOTOLPH's ALDGATE, [C. and D. 5201.]

Mr. ZACHARY CROFTON. An upright man, but of a warm and hasty temper: an acute, learned and solid divine, and an excellent christian. He was born, and for the most part educated, in *Dublin*, being related to Sir *Ed. Crofton*, Bart. In the *Irish* troubles, he fled into *England*; and when he came on shore, he had but a groat, which he spent the first night at his quarters. He was pastor of a church at *Wrenbury* in *Cheshire*, where he met with much trouble, of which there is an account in his preface to his *Bethshemesh clouded*. He was turned out from *Wrenbury* for refusing the Engagement, and appearing very zealous to dissuade others from taking it. Before his settling at *Aldgate*, he was some time minister at *St. James's*, *Garlickhithe*. Not long after the restoration he had a hot contest with Bp. *Gauden* about the obligation of the *solemn league and covenant*. The bishop was for cancelling it entirely. Mr. *Crofton* did not plead for it as binding any man to rebellion, or to any thing unlawful; but as obliging every one that took it, in his place and calling, to endeavour after reformation; to be against schism, popery, prelacy and profaneness, and to defend the king. Many writings passed on both sides; but at length they who had the upper-hand, (as hath been usual in the like cases) backed their arguments with force, to make them unanswerable. Mr. *Crofton* was sent prisoner to the Tower; where after a long continuance, at a vast expence, at a time when he had a wife and seven small children, he sought to get a *Habeas corpus*; but his life being threatened, he was glad to let the motion fall, and at last to petition for his liberty, which with some difficulty he obtained. But going into *Cheshire*, he was there imprisoned again. When he again procured his liberty, he set up a grocer's shop to maintain his family. While he was in the Tower, he attended the chapel-service; being against separation from the parish churches, though he himself (as a minister) could not use the Common-prayer or the ceremonies. Some who thought his conduct unlawful, wrote against it. He replied with sharpness; and various writings were published on both sides, about such conformity. He afterwards took a farm at *Little Barford* in *Bedfordshire*.

fordshire. In the time of the plague, his son and daughter, (whom he had set up in business in *London*), went down to him, but could not be admitted into the village, and were kept in little huts at a distance, he hiring a man to look after them. They all died, and Mr. *Crofton* took good care of the man's children. He then removed to *London* (bringing one of this man's daughters to be his servant), and set up a school in the parish of *Aldgate*, which he continued to his death; having sometimes above a hundred scholars.

WORKS. Bethshemesh clouded, or Animadversions on the Rabbinical Talmud of Rabbi *John Rogers*.—Catechizing God's Ordinance.—The people's Need of a living Pastor, a Fun. Serm. for Mr. *John Frost*, with an Acc. of his Life and Death.—The Virtue and Value of Baptism, a Serm. on Heb. x. 22,—Right re-entered, &c. an Account of his Return to his Ministry.—Malice against the Ministry manifested.—*Felix Scelus*, &c. in sundry Sermons.—The Pursuit of Peace, a Serm. *March* 29, 1660.—Altar Worship, or bowing to the Communion Table considered.—*Fraterna Correptio*, the Saint's Zeal against sinful Altars.—A serious View of Presbyters Re-ordination by Bps.—*Analepsis*, in ans. to Dr. *Gauden's* endeavours to invalidate the *Sol. league* and *cov.*—*Analepsis Analepticæ*, in ans. to a piece ag. the former,—*Berith Anti Baal*, or *Zachary Crofton's* appearance before the prelatical Justice of Peace, &c. a Rejoinder to Dr. *Gauden's* Vind.—Reformation not Separation; a Plea for Communion with the Church, &c. in a Letter from the Tower to *R. S. July* 20, 1661.—The Hard way to Heaven, a Serm. at *Kath. Cree. Church*, after his Release, on *Math.* vii. 14.—The Saint's Care for Church Communion, on sundry Sermons at *Duke's Place*.—A Defence against the Fears of Death; Meditations, &c. in the Tower.—*Grammaticus Analyticus*.—Repentance not to be repented of; a Serm. in Morn. Ex.—Also several Prefaces before the Writings of others.—In 1661 was published Mr. *Crofton's Case soberly considered*, &c. It was written with judgment, and dedicated to *Lord Clarendon*.

ST. BOTOLPH, BISHOPSGATE, [R. S. 355l.]

SAMUEL LEE, M. A. of *Wadham Col. Oxf.* He was the only son of an eminent citizen of *London*, who died in much esteem, and at a good old age. He possessed a considerable estate, which this his son enjoyed some years after his aged mother's decease. He had his first education under Dr. *Gale* at *St. Paul's* school, and at the university under Dr. *Wilkins*, afterwards Bp. of *Chester*. There he increased considerably both in knowledge and grace. At length he

he was chosen fellow of the college, and afterwards proctor of the university, in the year when Dr. *Owen* was vice-chancellor, 1656. About this time he compiled his *Temple of Solomon* in folio, and printed it at the request and expence of the university. He afterwards removed to *London*, and was fixed in this living of *Bishopsgate*, where he laboured with good acceptance for three or four years, till the *Bartholomew-act* passed, by which he was ejected and silenced. He was often advised by his learned and pious tutor Bp. *Wilkins*, who conformed at the Restoration, to come into the established church; but he thought it his duty to see with his own eyes, and chose to act in a narrower sphere. He was congregational in judgment, but eminent for a catholic spirit and extensive charity. He was many years minister of an Independent congregation at *Newington-green*. He was a considerable scholar; understood the learned languages well; spoke *Latin* fluently and elegantly; was a great master in physic and chymistry, and no stranger to any part of polite and useful learning. He was also eminent for charity to the poor, and bountifully contributed to the *Hungarian* ministers when they took refuge in *England*.

The times proving dangerous, and he being of a timorous temper, left a good estate, for the sake of peace and a quiet mind, about the year 1686, and went to *New-England*; where he was received with respect, and chosen pastor of a congregation at *Bristol*. But he continued there only about three years; for hearing of the glorious revolution in his native country, in 1688, and wishing to taste the fruits of it, he was so eager to return, that he took ship with his wife and family, in the midst of winter §. In his passage he met with such opposition from the winds, that the ship was driven upon the coast of *Ireland*, where it was attacked by a *French* privateer, and fought for some hours, till being on fire several times, and in danger of sinking, they were forced to surrender themselves prisoners. It was remarkable that, before he went on board, he mentioned to his wife a strong impression upon his mind of being taken captive.—They were continued cruising for some weeks, exposed to all the extremities of wind and wea-

§ He sailed for *England* from *Boston*, *October* 2, 1691, on board the *Dolphin*, Capt. *John Foy*...His book entitled, *The Joy of Faith*, is dated from *Abbot's Langley*, *Herts*, where probably he then lived, *Jun.* 16, 1685, which was but a little time before he left *England*.

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ther, and about *Christmas* the ship was carried as a prize into St. *Maloe*'s in *France*, where he, his wife, daughter, and two servants were detained for some time. But at length they, unknown to him, were shipped off for *England*, while he, by the king's order was kept behind. Hereupon, through grief, at having his wife and child taken from him, and being left alone in a country where he was a perfect stranger, he was soon seized with a fever, of which he died in a few days, aged 64, in the possession of those very enemies whom he all his days had the most dreaded.

WORKS. Account of *Solomon*'s Temple, *fol.*——Triumph of Mercy in Chariot of Praise—Joy of Faith.—Disc. on the ten Tribes.—A Latin Tract. on the *Rev. De Excidio Antichristi.*—Contemplat. on Morality; dedicated to his aged Father.—A Sermon on Judgment,—Three Serm. in *Morn. Ex.*—*Ecclesia Gemens:* two Disc. on the Mournful State of the Church, &c.—*Israel Redux;* including a Piece by Dr. *Gi. Fletcher*, to shew that the *Tartars* are the Posterity of the ten Tribes of *Israel.*—The Life of Mr. *John Rowe*, prefixed to Mr. *R's Immanuel.*—He left a MS. on *Rev.* xi.

ST. BRIDE's [V. 236l.] JOHN HERRING.

Mr. THOMAS WHITE. He had been mentioned as ejected from this place, but it seems this was a mistake; the place of his ejectment is uncertain. He was a man af great humility and sincerity. and an excellent practical useful preacher. There is a preface to the 2d edit. of his *Art of Divine Meditation*, by one *R. A.* (probably Mr. *Rd. Allein*,) who says, "All that knew him honoured and loved him. He was a burning and shining light: he was too bright a star to shine longer in the terrestrial world. God made use of him to turn many unto righteousness; and now he shines in the kingdom of his father." He died about 1672. He was some time a preacher at St. ANDREW's, *Holborn*, and at St. ANNE's, *Aldersgate.* He seems not to have been a settled pastor, but a lecturer only, in the places where he preached. He was a general scholar, and was the noted Mr. *Chillingworth's* Amanuensis. He was much esteemed and often very kindly treated by Archbishop *Sheldon*, who protected him at the chapel at *Ludgate.*

WORKS. A Method, &c. for the Art of Divine Meditation, (one of the best books we have upon that subject.)—Observations on the 5th, 6th, and 7th Chapters of *Matthew.*—A Treat. of the Power of Godliness.—A Manual for Parents, containing Directions

in

in reference to Baptizing, Correcting, &c.—A Directory to Christian Perfection.—A Treatise of blasphemous and wandering Thoughts, &c.—Directions for our Thoughts and Words, &c. with Comforts to weak (not careless) Christians.—Brief Directions for the right managing a Christian Family; on *Gen.* xviii. 19.—A little Book for little Children.—Two Serm. in Morn. Ex.

BRIDEWELL. [S.]

GEORGE FOWLER, M. A. A good man, who was much esteemed and beloved in the city. He died at his house in *Islington*.

CHARTER-HOUSE.

GEORGE GRIFFITH, M. A. Who was also a week-day lecturer at St. *Bartholomew*, near the *Exchange*. He was very conversible, and much the gentleman. He was reckoned a man of great invention and devotion in prayer. In his younger years he was much followed, but when he grew old his congregation declined. His meeting-house, in the latter part of his life, was at *Girdler's-hall*.

§ Mr. *Griffith* was an Independent in principle, but appears to have been in good repute among the Presbyterian ministers, as well as those of his own denomination. Mr. *Baxter*, having drawn up a plan of accommodation between both parties, says in his *Life* (Part ii. p. 193.) "Since Prelacy was restored, there hath been no opportunity to "debate these matters; only I put these papers into Mr. "*Griffith*'s hands, who speaketh much for reconciliation." And afterwards, mentioning the liberty which the ejected ministers took in preaching, after the fire of London, he says, (Part iii. p. 19.) "The Independents also set up their "meetings more openly than before; especially Mr. *Grif-* "*fith*, Mr. *Brook*, Mr. *Caryl*, &c."—As a proof of his respectability, it may be mentioned, that he concurred with Dr. *Owen* in a letter of advice to the church in Tyler's-street, *Hitchin*, in Hertfordshire, upon an affair in which they had applied for direction. As the letter discovers much of a christian spirit, we shall insert a copy of it (somewhat compressed) taken from the church-book.

"Brethren, beloved in the Lord,

"Grace and peace be unto you from God our Father and "our Lord Jesus Christ. We give thanks unto God for you

" all, understanding that the word of the kingdom is come unto
" you, not in word only but in power and the Holy Ghost,
" and that ye are become followers of the Lord in this day
" of affliction, and of the patience of Jesus Christ; and we
" trust your faith shall grow, and the love of every one of
" you towards each other shall abound yet more and more.
" As for the persons (Mr. Beare and Mr. Waite) whom
" you write about, we are willing, upon your desire, to let
" you know, That upon hearing of what the brethren,
" (sent up to us from that church whereof Mr. *Holcroft*
" is pastor) had to produce of their proceedings, to cast out
" Mr. B. first, and Mr. W. afterwards, we did unanimously
" judge, That the church had not sufficient ground for their
" proceeding, our advice therefore was, that they would
" again receive them into fellowship. Nor do we know
" any rule of the Gospel that will be infringed by your con-
" tinuing to honour Mr. Waite for his work sake, or your
" encouraging him in his labour in the Lord. We rejoice
" in that blessed success that the Lord hath crowned his mi-
" nistry withal among you—and we heartily pray that he
" may yet be more and more of use unto you for your build-
" ing up. We are sorry to hear that any brother or brethren
" of that church in *Cambridgeshire*, before spoken of,
" should go about to weaken his hands, or to work a pre-
" judice to his ministry, by giving an unjust account of
" our judgment in Mr. B.'s, and in his case. That letter
" of ours, they have in their hands, does plainly shew what
" our sentiments were, and what we judge (and we humbly
" believe we have the mind of Christ) was regular and meet
" for them to do, for the repairing of the honour of Christ,
" and for the obtaining a blessing to themselves, as also for
" the healing of that scandal that hath come upon the way
" of the gospel, by the precipitant and undue casting of per-
" sons out of the visible kingdom of our Lord Jesus Christ. As
" touching those five of your own number that dissent and
" separate themselves from your body, our present advice
" is, that you would be much in prayer for them; carry it
" in all love with tenderness towards them, and patiently
" wait, if peradventure God will give them repentance to
" the acknowledgment of the truth. We account that they
" are overtaken with a fault in this present continued sepa-
" ration of theirs; but we also desire you would (and we
" hope you will) shew yourselves so spiritual, as to seek the
" restoring of them by no other way than a spirit of meek-

" ness,

" ness, considering yourselves, lest ye also be tempted, and " remembering that ye must bear the burdens one of ano- " ther, that so ye may fulfil the law of Christ. Finally, " brethren, be perfect, be of good comfort, be of one " mind, live in peace, and the God of love and peace be " with ye all, according to the prayer of your brethren and " companions in tribulation, and in the kingdom and pa- " tience of our Lord Jesus Christ."

Signed in the name, and by the appointment of several elders of churches in and about London.

London, the 8th of the third month, 1669.

JOHN OWEN,
GEORGE GRIFFITH.

CHRIST-CHURCH, NEWGATE-STREET. [V.]

WILLIAM JENKYN, M.A. Of St. *John's Col. Camb.* His grandfather was a gentleman of a considerable estate at *Folkstone* in *Kent*. He sent his eldest son (the father of this Mr. *Jenkyn*) to *Cambridge*, designing him for some eminent church-preferment. In consequence of being there cast under Mr. *Perkins*'s ministry, he was brought to great seriousness, and embarked with the Puritans. His father discovering this upon his return, and disliking that sort of people, was pleased to disinherit him of the main body of his estate. Finding his company disagreeable to his father, he removed to Mr. *Richard Rogers*'s of *Wethersfield*, an old Puritan minister, and there diligently prosecuted his studies. Being ordained, he was fixed as minister of *Sudbury* in *Suffolk*, where he was signally useful to many, by preaching and catechizing, and he adorned all by a holy conversation. Here he married the grand-daughter of Mr. *John Rogers* the Proto-martyr in the Marian days, by whom he had this Mr. *W. Jenkyn*, who was born at *Sudbury*, 1612. His father died when he was very young. The grand-father before-mentioned, then living at *Folkstone*, seemed extremely softened upon his son's death, and sent for his grandson, promising to take care of his education. He lived with him much beloved till nine years old, when his mother, fearing his want of a religious education there, took him home, to the great displeasure of the old gentleman. She and her second husband were very careful to train him up in serious piety.

He made quick advances in school-learning, and was sent to

to *Cambridge* at the age of fourteen, and placed under Mr. *Anthony Burgess*. He pursued his studies with great success, and his progress in piety was as eminent as in learning. His company was earnestly courted by some young wits of the university, for his sprightly genius; but perceiving their looseness, he waved an intimacy with them. He did not begin to preach for a considerable time after he had commenced M. A. Soon after he appeared in public he was chosen lecturer of St. *Nicholas Acons*, *London*; and from thence was called to *Hithe*, near *Colchester* in *Essex*, where he first married. The aguishness of that place, and the solicitation of his *London* friends, brought him back to the city, about the year 1641, when he was chosen minister of *Christ-Church*, and some months after, lecturer of St. *Anne's*, *Blackfriars*. He continued to fill up this double station with great diligence and acceptance, till, upon the destruction of monarchy, he refused to observe the public thanksgivings appointed by the parliament. For this he was suspended from his ministry, and had his benefice of *Christ-Church* sequestered. This induced him to retire to *Billericay* in *Essex*.

Upon his return to *London*, after six months, he was sent to the Tower for what was called *Love's-plot*. Upon a petition, (for which some have censured him) the parliament voted him a pardon, and an immediate discharge from prison and sequestration. Mr. *Feak*, the noted fifth-monarchy man, having been put into *Christ-Church* by the government, upon his sequestration, he forbore to eject him. But his parishioners, being earnest to enjoy his labours, set up a lecture for him on Lord's-day mornings at seven o'clock, and raised a considerable subscription for him. In this, and his lecture at *Black-friars* (out of which he had not been ejected) he continued till Dr. *Gouge*'s death, when he was chosen pastor of that church. Mr. *Feak* afterwards becoming obnoxious to government, was removed, and the governors of St. *Bartholomew's* hospital presented Mr. *Jenkyn* to this living afresh. Here he exercised the ministry morning and afternoon to a crouded congregation, with eminent success, and particularly upon occasional hearers. He was very cautious of touching upon any thing that might give umbrage to the government, when he knew so many eyes were upon him; but wholly applied himself to *preach Christ, and him crucified*. In this course, he was some years upon the Names given to Christ in scripture, and preached over

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the epistle of *Jude*, which he afterwards printed. He was not satisfied to desist from the ministry upon the Act of Uniformity, though he could not comply with the terms of it, but still preached in private as he had opportunity. Upon the *Oxford*-act, (not being able to take the oath) he retired to his own house at *Langley* in *Hertfordshire*, and preached there every *Lord's day*, where, through the good providence of God, he met but with little disturbance.

Upon the Indulgence, in 1671, he returned to *London*, where he had a new meeting-place erected in *Jewin-street*; and there he soon raised a numerous auditory. He was also chosen lecturer at *Pinners-hall*. After the Indulgence was revoked, there was so far a connivance, that his services on *Lord's days* continued undisturbed, till that terrible storm broke out against the Nonconformists in 1682. Then he continued to preach from place to place, where he could do it most secretly, and out of the reach of the vile informers. But at length, on *September* 2, 1684, being with Mr. *Reynolds*, Mr. *John Flavel*, and Mr. *Keeling*, spending the day in prayer with many of his friends, in a place where they thought themselves out of danger; the soldiers broke in upon them in the midst of the worship. All the ministers made their escape, except Mr. *Jenkyn*. [Mr. *Flavel* was so near, that he heard the insolence of the officers and soldiers to Mr. *Jenkyn* when they had taken him; and observes, in his diary, that he might have escaped as well as himself, had it not been for a piece of vanity in a lady, whose long train hindered his going down stairs, having out of his too great civility, let her pass before him.] Being carried before two aldermen, Sir *James Edwards* and Sir *James Smith*, they treated him very rudely, knowing that it would be acceptable at court. Upon his refusing the *Oxford*-oath, they committed him to *Newgate*, rejecting his offer of 40*l.* fine, which the law impowered them to take, though it was urged, that the air of *Newgate* would infallibly suffocate him. He presented a petition to the king for a release, which was backed by an assurance from his physicians, that his life was in danger from his close imprisonment. But no other answer could be obtained than this, "*Jenkyn* shall be "a prisoner as long as he lives." [This was most rigourously adhered to, for he was not suffered even to go to baptize his daughter's child, though a considerable sum was offered for that liberty, with security for his return.] The keepers were ordered not to let him pray with any visitants.

Even

Even when his daughter came to ask his blessing, he was not allowed to pray with her. Soon after his confinement, his health began to decline; but he continued all along in the utmost joy and comfort of soul. He said to one of his friends, "What a vast difference is there between "this and my first imprisonment! Then I was full of doubts "and fears, of grief and anguish; and well I might, for "going out of God's way, and my own calling, to meddle "with things that did not belong to me. But now, being "found in the way of my duty, in my master's business, "though I suffer even to bonds, yet I am comforted be-"yond measure. The Lord sheds abroad his love sensibly "in my heart. I feel it, I have the assurance of it." Then turning to some who were weeping by him, he said, "Why weep ye for me? CHRIST lives: he is my friend; "a friend born for adversity; a friend that never dies. "Weep not for me, but weep for yourselves and for your "children."

He died in *Newgate*, *January* 19, 1685, aged 72, having been a prisoner there four months; where, as he said a little before his death, a man might be as effectually murdered as at *Tyburn*. [A noble man having heard of his happy release, said to the king, "May it please your ma-"jesty, *Jenkyn* has got his liberty." Upon which he asked with eagerness, "Aye, who gave it him?" The nobleman replied, "A greater than your majesty, the King of kings;" with which the king seemed greatly struck, and remained silent.] Mr. *Jenkyn* was buried by his friends with great honour at *Bunhill-fields*, where he has a tombstone (erected in 1715) with a *Latin* inscription, which expresses his having been imprisoned in Newgate, and died a martyr, in the 52d year of his ministry.

§ Mr. *Baxter* in his own Life (Part iii. p. 94.) speaking of Mr. *Jenkyn*, among other ministers in London whom he briefly characterises, stiles him, "that sententious, elegant, "preacher."—The following little anecdote may not be thought unworthy of being here recorded.

Mr. *Jenkyn*'s daughter*, who was a high-spirited, tho' a very worthy and pious woman, gave mourning-rings at her father's funeral, on which she ordered this motto to be

* *Turner*, in his *Hist.* of *Prov.* relates this of Mr. Jenkyn's *Son*, who suffered in the West, on Monmouth's account, Ch. 143. p. 117. where a full account is given of his triumphant death.

inscribed

inscribed: "Mr. William Jenkyn, murdered in Newgate." This was communicated by one who was acquainted with a person to whose father one of these rings was presented.

Mr. *Jenkyn* preached two farewell-sermons, on the sabbath preceding Bartholomew-day, of which, though he takes no particular notice of the occasion, a brief sketch may not be unacceptable. The morning sermon is on *Heb.* xi. 38. *Of whom the world was not worthy.* "The apostle in this "chapter, deservedly called by some a little book of mar-"tyrs, discovers the triumph of faith, which assents to "truths, however improbable—excites to duties however ar-"duous—enables for sufferings however severe. All kinds "of persecutions were laid upon these worthies, but they "would never be brought to forsake God and his truth for "any of them. They went through all by that faith which "is the victory over the world.—We have here the excel-"lency of these sufferers in the apostle's estimation. When "they were under all these distresses, they were such of "whom the world was not worthy. Obs. *A godly man* "*sees a very great worth and excellence in the people of* "*God in the midst of all the trouble and persecution that* "*can befall them.*" This is illustrated by shewing—how this esteem is expressed—and what is the ground of it; particularly, their relation to God, and their having his image imprinted upon them.—The discourse concludes with several just and useful inferences; among which are these three. "We see here the excellence of holiness above all worldly "glory. There is a silent dignity in reproached piety, and "there is a silent ignominy in advanced iniquity. As it was "with Christ, on whom was a secret glory under all his "ignominy, so it is with the servants of Christ. When "they are in trouble and disgrace, the spirit of God and of "glory rests upon them.—Note again, the happiness of "those who see this excellence in holiness, though dis-"graced and undervalued. If there be any thing in the "world that is a sign of sincerity it is this; to love holiness "when disgraced, abused, and spit upon. Here is comfort "in infirmities and afflictions. If you regard his [people] in "their sufferings, the Lord will regard you in yours. This "will be comfort in the last day. If thou hast owned Christ "when he was in rags, do not fear but he will own thee "when he comes in his robes.—Lastly, the people of God "should not be discouraged under any affliction that can "befall them in this world. God himself highly esteems

" you [as also do his people] and the love of one saint makes " amends for all the hatred of sinners. But even the wicked " themselves have a good opinion of you when you do not " basely comply: their consciences cannot but [applaud] " you, when their tongues speak against you. But your " own consciences are more than a thousand witnesses for " you. No man is miserable for any thing in the world " that is done to him, or said of him. No, it is a good " conscience that will give the best acquittance. But " that man who hath the godly stand at a distance from him; " hath much need to be afraid of himself."

The afternoon sermon is on *Exod.* iii. 2—5. concerning *the bush which burned but was not consumed*; which he considers as an emblem of the church in a time of affliction, which instead of destroying, purifies it. But the greater part of the discourse is on the last clause of the text,—*the place whereon thou standest is holy ground*; from whence he investigates the supposed holiness of places under the gospel, and shews that no human ceremony can give any degree of sanctity to one place above another, but that it is the peculiar presence of a holy God that makes any place holy, which cannot be justly considered as any longer so; when his spiritual presence is withdrawn. Having exposed the folly of giving any degree of sanctity to wood and stone, he concludes with strongly recommending the cultivation of personal holiness, and a due concern to sanctify God's holy day and ordinances, and commandments. " It is not enough " for you," says he, " to have a choice sentence of God's " word written upon the walls of your churches; but let " God's law be written in your hearts and consciences, and " practised in your lives, that all the world may see you " live as men dedicated to the true God."—Having cautioned them against disobeying the truth they had heard, or putting a wrong construction upon any thing now delivered, he closes with these words: " But I have better hopes of you " my beloved hearers; and I trust that the Lord will be better " unto your souls than his ministers, than his word, or any " thing else can be. God bless you and his ordinances, and " discover his mind at this time to you." q. d. May he guide you in the path of duty, in the present season of trial, when your ministers are driven from you.—This discourse was evidently calculated to remove their prejudices in favour of consecrated places, and prepare them to hear the gospel in

any

Rev.d William Bates, D.D.

from a Painting in the Possession of the Author.

Published by Button & Son, Paternoster Row.

any place where they could enjoy that liberty, though he does not directly apply the subject to that purpose.

WORKS. An Exposition on the epistle of *Jude*, delivered in forty lectures; 2 vols. small 4to.—The Busy Bishop, in Answ. to *J. Goodwin's* Sion Col. visited.—Vindicat. of this ag. his Reply.—[A Fun. Serm. for Dr. *Gouge*, with his Character at large.]—Another for Dr. *Seaman*, (some Reflections in which occasioned great Heats. [N. B. He had particularly charged some of the conforming clergy with preaching the Sermons of the Puritans, at the same time that they treated them with contempt.]—In defence of what he had said, he wrote *Celeuma, seu clamor ad Theol. Hierarchiæ Angl.* in ans. to a *Vind.* of the Conforming Clergy.—This being answered in Latin, by Dr. *Grove*, he wrote a Reply in the same language —He has three Sermons in the *Morn. Exercise.*

ST. DUNSTAN'S IN THE WEST. [V. 448l. 11s. 5½d.]

WILLIAM BATES, D. D. He was born in *November*, A. D. 1625. § His father was an eminent physician, who wrote *Elenchus motuum nuperrime.* He was educated in the university of *Cambridge*, where it is said he took the degree of B. A. 1647, and was admitted Doctor in Divinity in the year 1660§. It is greatly to be lamented that Mr. *Howe*, who was intimate with him, should have given the world so few anecdotes concerning so distinguished a character, in the sermon preached on occasion of his death, of which the following is the substance.] In giving some account of him, one cannot omit taking notice of the graceful mien and comeliness of his person, which was adapted to command respect in that public station for which providence designed him. His concern lay not only with *mean men*, (though he knew how to condescend to the meanest) he was to *stand before kings.* It is well known in what relation he stood to ONE †, as long as was convenient for certain purposes; and how frequent occasion he had of appearing (never unacceptably) before another ‡. His aspect was decently

§ See British Biography, by the late Dr. *Towers*, vol. vi. p. 125. No mention is made of Dr. Bates's college, nor does he himself notice it, as is usually done, in the title-page of any of his works.—The author of the *Pharmacopœia*, was his brother, of whom Dr. Bates, of *Holmer's Green*, *Missendan*, is a descendant.

† Charles II. to whom he was chaplain.

‡ King *William* III. § To whom, at his accession to the throne, he presented the congratulatory address of the Dissenting ministers. He also presented their address of condolence on the death of the Queen; which may be seen at the end of his sermon on that occasion, on *Psalm* cii. 26, 27. dedicated to the Duke of Bedford.

grave and amiable, such as might command both reverence and love. To use his own words, concering alderman *Ashurst*, A constant serenity reigned in his countenance; the visible sign of the divine calm in his breast. His natural endowments were much beyond the common rate. His apprehension was quick and clear: his reasoning faculty acute and ready, so as to manage an argument to great advantage. His judgment was penetrating and solid: his wit never light or vain, though facetious and pleasant, by the help of a vigorous and lively imagination; always obedient to reason. His memory was admirable, and was never observed to fail; nor was it impaired to the last. He could repeat, *verbatim*, speeches which he had made on particular occasions, though he had not penned a word of them; and he constantly delivered his sermons from his memory, which, he sometimes said, with an amiable freedom, he continued to do when he grew in years, partly to teach some who were younger, to preach without notes. He was generally reputed one of the best orators of the age. His voice was charming: his language always elegant; but unaffected, free and plain. His method in all his discourses might be exposed to the severest critics. His style was inimitably polite, yet easy, and to himself the most natural. His frequent and apt similitudes and allusions (the produce of a vivid fancy, regulated by judgment and sanctified by grace) greatly served his pious purpose, to illustrate the truth he designed to recommend, and give it the greatest advantage for entering the mind with light and pleasure, so as at once to instruct and delight the hearer. His elegant manner of expressing himself, which some were diposed to censure, was become habitual to him, and it pleased others much more than himself; for he commended Mr. *Baxter* "for the noble negligence of his style," and says that "his great mind could not stoop to the affected "eloquence of words."

His learning was a vast treasure, and his knowledge of books was so extensive, that one who was as great a pillar and as bright an ornament of the church of *England* as ever it had, was known to say, "That were he to collect a li-"brary, he would as soon consult Dr. *Bates* as any one he "knew." He was well versed in the politer parts of learning; which rendered his conversation highly entertaining to the more intelligent part of mankind, and his company was much coveted by persons of quality, even when others of his character were prosecuted with the utmost rigour.

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He was honoured with the friendship of the Lord-keeper *Bridgman*. The Lord chancellor *Finch*, and his son the earl of *Nottingham*, had a particular respect for him. Archbishop *Tillotson* held him in very high esteem, and even after his highest advancement in the church, maintained an intimacy with him, which continued to the end of that amiable prelate's life. The late Queen (*Mary*) often entertained herself in her closet with his writings. If interest would have induced him to conformity, he could not have wanted a temptation. He might have been a dean at King *Charles* II's. return, and afterwards might have had any bishopric in the kingdom, if he would have deserted his cause and his principles. § His integrity, and at the same time his modesty and peaceable temper, sufficiently appear in the close of his farewell sermon, *August* 17, 1662. "I "know you expect I should say something as to my Non-"conformity. I shall only say thus much: It is neither "fancy, faction, nor humour that makes me not comply; "but merely the fear of offending God. And if, after the "best means used for my illumination; as prayer to God, "discourse, and study, I am not able to be satisfied con-"cerning the lawfulness of what is required, it be my un-"happiness to be in error, surely men will have no reason "to be angry with me in this world, and I hope God will "pardon me in the next." This sermon is on that text, *Heb.* xiii. 20, 21. *The God of peace*, &c. A very good discourse, but it has nothing more than the passage now quoted, peculiar to the occasion.

Though he refused to conform, he was not engaged in the interest of any party as such: for he had a catholic spirit, and wished the union of all parties of christians, upon moderate principles and practices. He was for having the church free as Christ hath left it; and yet for peace and union's sake he would have yielded to any thing but sin. He vigorously pursued the design of a comprehension, as long as there was any hope: but he at last saw there was none, till God should give a more suitable spirit to all concerned. His moderation however was great to the last; being exceedingly cherished by a firm apprehension that the things wherein only it was possible for good men to differ, must be trifles, in comparison with the much greater things, wherein it was impossible for them not to agree.

His piety was very conspicuous, and his private conversation so instructive and quickening, in reference to religion

and godliness, that no man of ordinary capacity could hear his usual and most familiar discourses, without great advantage, or great negligence. Some persons of high rank who visited him, when going abroad upon hazardous employments, acknowledged that they received from him such wise and pious counsels as stuck closely by them, and that they were much the better for them.—He was indeed far from excluding common affairs from his conversation; nor did he banish from it that pleasantry which well becomes it; for which his acquaintance with a most delightful variety of story, both ancient and modern, gave him an advantage beyond most. To place religion in a morose sourness, was far from his practice, his judgment, and his temper. But he shewed a mind most intent upon divine things: and his discourse on other subjects was interwoven with religion, and centered in it; especially what is most vital and essential to it; of which he used to speak with that savour and relish which plainly shewed he was not acting a part, but spoke from the settled temper and habit of his soul. "I never "knew any one (says Mr. *Howe*) more frequent or affec- "tionate in the admiration of divine grace, upon all occa- "sions, than he was, as none had a deeper sense of the im- "potence and depravity of human nature. Into what trans- "ports of admiration of the love of God have I seen him "break forth, when some things not immediately relating to "practical godliness had taken up great part of our time! "How easy a step did he make it from earth to heaven! "With what high flights of thought and affection was he "wont to speak of the heavenly state! Even like a man "much more akin to the other world than this. Let those "who often visited him say, whether he did not usually "send them away with somewhat that tended to better their "spirits, and quicken them in their way heavenwards."

He did not look with a careless eye upon public affairs, but considered and spoke of them as a man of large prospect, and deep reflection; with great prudence and temper, both as lying under the conduct of divine providence, and as relating to the interest of religion.—He was for many years one of the *Tuesday* lecturers at *Salters-hall*, where he preached to a thronged assembly. In the latter part of his life his residence was at *Hackney*, where he exercised his ministry with great success, [in a society of Protestant Dissenters, who used to assemble in a large and ancient, but irregular edifice, situated in *Mare-street*, which was stand-

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ing till the year 1773, where he was succeeded by Mr. *Robert Billio*, another ejected minister. The Doctor died *July* 14, 1699, aged 74. Mr. *Howe*'s funeral sermon for him (founded on *John* xi. 16. *Let us also go and die with him*) contains a most passionate lamentation over him, in a strength of language characteristic of that great writer. It is often to be met with alone in 12mo. with the Doctor's portrait.]

§ It appears from Dr. *Bates*'s own account of himself, that he had for some years been remarkably infirm. In the beginning of his funeral sermon for Dr. *Jacomb*, preached *April* 3, 1687, when he was about 62 years of age, he says, "O frail and faithless life of man! Who would have "thought that Dr. *Jacomb*, whose natural vigour and "firm complexion promised a longer continuance here, "should have a period put to his days, and that I should sur-"vive, whose life has been preserved for many years, like "the weak light of a lamp in the open air.*"

WORKS. Discourses on the existence of God, the immortality of the soul, and the divinity of the christian religion.—The harmony of the divine attributes in man's redemption.—The great duty of resignation.—The danger of prosperity.—Sermons on the forgiveness of sin.—The sure trial of uprightness.—The four last things; *including his* Final happiness of man.—On Spiritual Perfection.—Eleven Sermons on various subjects *(very short.)*—Serm. on the death of Q. Mary.—Fun. sermon for Dr. Manton; Dr. Jacomb; Mr. Baxter; Mr. Clarkson; Mr. Benj. Ashurst.—On divine meditation.—On the fear of God.—These after his death were collected in one vol. fol. and dedicated to K. William by his widow. To the 2d edition is added, The everlasting Rest of the saints in heaven.—Dr. *Bates* also, in conjunction with Mr. *Howe*, wrote a pref. to *Chaffy* on the Sabbath, and to Ld. *Stair's* Vindic. of the divine Attrib.—§ He was likewise the Editor of a biographical work in Latin, of which the exact title is, "Vitæ selectorum aliquot virorum qui doctrina, dignitate aut "pietate inclaruere." The number of lives is 32, written by various authors, most of whose names are prefixed. Six of them are anonymous. The life of *B. Gilpin* by *Carleton*, written in English, was translated into Latin by Dr. *Bates*; and another written in

* The whole of this sermon, containing twenty folio pages, upon *John* xii. 26. is an admirable performance; particularly that part of it which relates to the ministerial character and duty. It contains a number of the most striking passages, and the most beautiful illustrations that are any where to be met with. The editor takes the liberty of recommending the attentive perusal of it to every christian minister, who has Dr. *Bates*'s works in his possession, or can procure the use of them.

French, translated by another person, at his request. The Dr.'s name is not in the title-page, but it is at the end of the dedication to Lord *Russel*; whence it appears, from the expression "Nonullis de novo additis," that tho' he was not the author* of this work, he made some additions to it.

ST. FAITH'S UNDER ST. PAUL'S. [R. S.]

§ ARTHUR JACKSON, A. M. of *Trin. Col. Camb.* Born at little *Waldingfield* in Suffolk. His father, who was a Spanish merchant in London, died when he was young, and his mother who afterwards married Sir *T. Crooke*, Bart. dying in Ireland, he was placed by his guardian, Mr. *Jos. Jackson* of *Edmonton*, under a tutor at Cambridge, who was so inattentive to his pupils, that any of them, as he said, might have been for months absent without his knowing it. But being, through the grace of God, of a very studious turn, he was careful to improve his time to the utmost. At that early period he commenced a habit, which he continued till the time of his death, of rising at three or four o'clock both summer and winter, seldom studying less than fourteen or sixteen hours in the day. His sight was so good, even to the last, that he could read the smallest Greek print without spectacles, by moon-light. But he was so short-sighted that he could not distinguish his friends when he met them in the street; which occasioned some who did not thoroughly know him, to accuse him of pride, for not returning their civilities. He continued in the college till the year 1619, when he married the eldest daughter of Mr. *T. Bownert* of Stoneberry, Herts, with whom he lived forty-seven years in the greatest endearment, and by whom he had three sons and five daughters.

Soon after his marriage he was chosen by the inhabitants of St. *Michael's*, Wood-street, to be their lecturer, and after the death of Mr. *Brogden*, called to be their pastor. When the plague broke out in 1624, he sent his wife and children to her father in Hertfordshire, being determined to continue in the city, where he discharged all the duties of a faithful pastor; hazarding his own life to save the souls of his flock, often visiting persons infected with that dreadful dis-

* Dr. Calamy had mentioned this work as intitled *Batesii Vitæ selectæ*, (probably from the lettering on the back) which has led some to suppose that he was the author. For this reason I have given the above circumstantial account, communicated in substance by Dr. *Furneaux*: and the rather as the book is scarce and very little known. It is a large 4to.

ease:

ease: and the Lord wonderfully preserved him from the infection, when thousands fell around him. He preached constantly twice on the Lord's day, and catechized the children before sermon. He also repeated a sermon in the evening in his own family, to which many of his hearers resorted. During Lent he always spent some hours in the church two days in the week, examining and instructing men and maid-servants and others, in order to prepare them for the Lord's Supper: and many long afterwards thankfully acknowledged the benefit they received from his labours. He had such a peculiar talent for catechizing, that he pleased as well as profited; so that many who were at first backward to attend this service, were so much delighted with his serious affectionate and familiar method of instruction, that they were eager to enjoy the benefit of it. He likewise improved the leisure afforded on holidays in preaching to servants and other persons, who were not at liberty on other days; and his labours on these occasions were crowned with success in the conversion of many souls to God.

Not long after his coming to London, the Cloth-workers' Company, of which his father and uncle were members and governors, chose him to be their chaplain, to whom he preached once every quarter at *Lamb's chapel*, where also he sometimes dispensed the communion, on a turn-up-table, which was used at other times for different purposes. *Laud*, then Bishop of London, hearing of this, sent for Mr. Jackson, and expressed his dislike of it; saying, "I know not "what you young divines think, but for my part, I know "no other place of residence that God hath on earth, but the "high altar:" forgetting the doctrine of scripture and of the homily concerning the bodies and souls of true Christians, as the special temples of God. Mr. *Jackson* never read, and resolved not to read, the *Book of Sports*; but through God's providence he was preserved from being ever disturbed on that account. Some persons complained of him to the then Archbishop, *Laud*, for this omission, who answered, "Mr. "Jackson is a quiet peaceable man, and therefore I will not "have him meddled with." Abp. *Sheldon* likewise passed the like encomiums upon him, notwithstanding his known difference in judgment concerning church-government and ceremonies.

He continued many years in the rectory of St. *Michael's*, though the income was so small that he spent 2000l. of his own during the time he was there. And though he was chosen

chosen at *Wapping*, with the offer of 120l. a year, he yielded to the request of his former hearers to continue with them, on their promising him 100l. *per annum*. But in two years the sum fell so far short, that some of his best friends persuaded him to accept any better situation that might be offered. Such a one there soon was from the inhabitants of St. *Faith's*, whose parish church was under St. *Paul's*, and he accepted it. Here he continued preaching twice every Lord's day, till *Aug.* 24. 1662, excepting about seventeen weeks, when he was confined to the Fleet for refusing to give evidence against Mr. *Love*, before what was called *A high court of Justice*, who also fined him 500l.—He paid a special attention to young persons in private as well as in public, several of whom he engaged to meet every week for prayer and religious conversation. He advised them to propose a question at one meeting, to be discussed at the next; and he not only prayed with them, but directed them how to manage these meetings to the best advantage, and cautioned them against those evils of which they might otherwise have been productive. The benefit of them many long remembered with pleasure and thankfulness.

When *Charles* II. upon his restoration, made his entrance into the city, Mr. *Jackson* was appointed by the ministers to present to him a Bible as he passed through St. Paul's churchyard, which was in his parish; when he addressed his Majesty in a short congratulatory speech, which was graciously received *. He was also one of the commissioners of the *Savoy*.

After Mr. *Jackson*, with his brethren, was discharged from public service, he retired first to *Hadley* near *Barnet*, and afterwards to his eldest son's at *Edmonton*. When the plague again broke out, some of his friends in the city made him a visit, lamenting that he had left them; upon which he offered to go and preach to them again if they could procure him liberty; which they promised to attempt, but in vain. When the *five-mile-act* passed, he was much concerned to be banished so far from his flock, among whom he had laboured forty years; but upon prayer and serious consideration, he could not be satisfied to comply with the terms required, and resolved patiently to bear whatever might befall him; saying

* It is worthy of being recorded, That his Majesty, in his answer to the address of these ministers, on this occasion, told them, "That he must attribute his Restoration, under God, to their prayers and endeavours." If so, as Dr. *Calamy* remarks, he made them a sad return afterwards.

with *Luther*, "I shall have a place either under heaven or "in heaven."

In the country he employed most of his time in compleating his *Annotations on the Bible*. He had gone as far as the 3d chap. of *Jeremiah* when he was called from his labour. His disorder was the stone in the kidneys, of which he had before had many sharp fits. The last suddenly seized him as he was reaching down a book from the shelf. The stone being by this exertion dislodged from the kidneys fixed in the urinary passage, from whence it could never be removed. For several hours it gave him exquisite pain, which afterwards ceased; when he compared his situation to that of a woman in labour, whose pains were gone off; and pointing to the place, said to his son *Hæret lateris lethalis arundo*. After using the means of relief for a week, he went to his friend Mr. *Major* in London, to whom his first salutation was, "I am come now not to preach to you, but to die "with you." Here he received any of his friends who wished to see him, and entertained them with such undisturbed discourse, that they could scarcely believe him to be so ill as he was; but he declared himself to be a dying man. When he perceived any of them weeping for him, he told them with a smile, "that they were fools to weep to see an "old man die." He earnestly exhorted them to practise the things which he had taught them, assuring them they were the truths of God. To some of them he expressed much satisfaction in regard to his nonconformity; declaring that he had many times asked God forgiveness for his former errors in complying too much with unwarrantable impositions. During the whole of his illness he manifested great serenity and composure of spirit. When his wife asked him whether he were willing to leave her, he answered, "that "he would not leave her for all the world; but she could "not expect that after striving so long for a crown he should "be unwilling to receive it." Having continued in London about a week, without obtaining any relief, he returned home, where he lived but a little while. The night in which he died, he called for those of his children who were then in the house, and told them he was dying. He desired them to call their mother if she were awake; but if not, wished her not to be disturbed. However she quickly came, when he spoke chearfully to her, thanked her for all her kindness, and shewing the symptoms of his approaching dissolution, said, "It is hard work to die," though he made no bitter complaint.

complaint. His death was long and lingering. He told those who attended him, "Now this leg is dead, and then the other." Having a cordial offered him, he refused to take it, saying with a smile, "No revivals now." Presently feeling great violence of pain, he exclaimed, "Lord deliver me, de-"liver me! for I cannot bear this," and he was graciously heard, for he immediately expired, *Aug.* 5. 1666, aged 73, just a month before the fire of London; a calamity which, if he had lived to see it, would have too deeply affected his spirits; for he was a man of a very tender and compassionate temper; and so fearful of giving offence, that he would rather suffer a great injury than seem to do one. This, with the general excellence of his character, procured the esteem of all parties, so that a stranger once hinted to him his danger of our Saviour's "woe," because "all men spake well of "him."

WORKS.—Annotations on several parts of the Bible in 4 vol. 4to. The last of these, on the prophecy of Isaiah, was published by his son, who prefixed to it some memoirs of the author, of which the above account is the substance.

St. GILES'S, Cripplegate, [V. S. 520 l.]

Samuel Annesley, L. L. D. of *Queen's Col. Oxf.* A most sincere, godly and humble man. An Israelite indeed. One that may be said to have been sanctified from the womb, for he was so early under serious impressions of religion, that he declared he knew not the time when he was unconverted. He was descended of a good family, and his paternal estate was considerable. His father died when he was four years old, and his religious mother took great care of his education. He was strongly inclined to the ministry from his infancy; and not discouraged by an affecting dream he had while he was a child, which was, that he was a minister, and was sent for by the Bp. of *London* to be burnt as a martyr. At the age of fifteen he went to *Oxford*, and there took his degrees at the usual times. He was ordained in 1644, as chaplain in the ship called the *Globe*, under the earl of *Warwick*, then lord high admiral, who procured him his diploma, and had an honourable certificate of his ordination, signed by Mr. *Gouge* and six other respectable names.* The Dr. spent some time in the fleet, and while at sea he kept a diary

* See it at length in Cal. contin. p. 66.

of

Samuel Annesley D. D.

from an Original Painting in the Library, Red Cross Street.

Published by Button & Son, Paternoster Row.

of the voyage, and is very particular as to what passed when the earl of *Warwick* went to *Holland* in pursuit of the ships which had gone over to the prince. But, having no great liking to a seafaring life, he soon settled on shore, where he exercised his ministry with more satisfaction, and with considerable success.

He was first fixed at *Cliff*, in *Kent*, in the room of a sequestered minister, whose life and conversation, as Dr. *Williams* affirms, was notoriously scandalous; of whom, therefore, the rude and ignorant people were extremely fond, and prejudiced against his successor, whom they assaulted on his first coming among them, with spits, forks, and stones, threatening him with death. But God steeled him with such courage, that he told them, "Let them use him how they would, he was resolved to continue with them, till God had fitted them by his ministry to entertain a better, who should succeed him; but solemnly declared, that when they became so prepared, he would leave the place." In a few years his labours had surprising success, so that the people were greatly reformed; however, he kept his word and left them, lest any seeming inconsistency of his might prove a scandal to his young converts. He had 400l. *per annum* there, but this was no temptation to him. When he came to the city, in 1657, he had two of the largest auditories to preach to, which were *St. Paul's*, where he was a lecturer, and soon after *Cripplegate*, where he was vicar. For both which places he had a certificate of his qualifications from the *Commissioners for the approbation of preachers*; † as also a confirmation of his title to the latter, when, after the setting aside *Richard Cromwell*, things ran in another channel.

A few days after the date of this, K. *Charles* II. was voted home, and though upon the Restoration things put on a quite different aspect, he had a presentation to the same living of *St. Giles's, Cripplegate*, granted him by the king, bearing date *Aug.* 23, 1660. But even that would not protect him against the act for uniformity —Dr. *Walker* owns, that "he "was a man of an unblameable life," but represents him, on *Wood's* testimony, as "a person of very little learning, "and grossly ignorant of any thing pertaining to the faculty "in which he was made doctor." But whatever he was as a Civilian, his works witness for him that he was a good divine, and a considerable casuist. And if *Solomon's* maxim may be allowed, that "he that winneth souls is wise," Dr.

† Dr. Calamy has preserved a copy of this in the same place.

Annesly

about Heart-work.—Another (with Dr. *Owen*) to *E. Cole's* Disc. of God's Sov.—A Serm. before the House of Com. 1648. One at St. *Paul's*, on Communion with God.—A Serm. at *Lawrence Jury* to the Gentlemen of *Wilts*.—Five Sermons in the Morning Exercises. He was the Editor of four of those volumes, and wrote a preface to each of them, which discover a warm zeal for the best interests of mankind.

Mr. SAMUEL STATHAM, of *Christ-Church*, *Oxford*, was assistant to Dr. *Annesley*, and was ejected with him. Upon the turn of the times, he was offered a good living in the church, by the *Huntingdon* family, (in which his father had been steward) if he would have conformed; but he preferred sufferings and reproach with a good conscience; and he was indeed a considerable sufferer for nonconformity. He was two years and nine months in the jail at *Leicester*, where it pleased God to make him of great use to several of the prisoners, for he ordinarily preached to them every *Lord's day*. There was one in particular who was sentenced to death for murder, with whom he took much pains, and who, when he was going to execution, embraced Mr. *Statham* with tears, returned him his hearty thanks, and with great composure of mind signified to him, that though man would not grant a reprieve, he humbly hoped that God had granted a pardon. There was another who (as afterwards appeared) died innocently, who by his faithful endeavours was so convinced of the evil of sin, that he could not be prevailed upon to confess himself guilty, though he had a fair prospect of thereby saving his life.

Mr. *Statham* soon after his enlargement, was invited to *Banbury* in Oxfordshire, where he for some years preached privately, with great success, and where his name was long revered and loved. His health was much impaired in consequence of his imprisonment. Upon a journey towards *Loughborough* to see his mother and his son, he took cold, and could get no further than *Preston* in *Northamptonshire*, where he was confined to his bed at Mr. Butler's, and died in a few days, 1685. [A grandson of his, educated under Mr. *Jennings* at Kibworth, was a dissenting minister at *Loughborough*, and was living at *Nottingham* till 1780. A remarkably conscientious man.]

Mr. HENRY ARNOULD was ejected from the Lectureship in this parish, of St. *Giles's*. He was also Rector of *Bromley* in Kent.

ST.

Mackenzie, sc.

Revd Mr. Henry Jessey.

Published by Dutton & Son, Paternoster Row.

ST. GEORGE's, SOUTHWARK. [R. 2201.]

HENRY JESSEY, M. A. Of *St. John's Col. Camb.* An account of his life and death was published in 1671, from whence it appears that he was born *Sept.* 3, 1601, at *West Rowton*, in *Yorkshire*, near *Cleveland*, where his father was minister. He was carefully educated by his parents till he was seventeen years of age, when he went to the university; where after four years diligent study, it pleased God to work a renewing change upon his heart, by the ministry of the word, whereby he was fitted for the employment for which God designed him, and to which he himself was greatly inclined. Upon the death of his father, who had supplied him according to his ability, he was so straitened as not to have above threepence a day; and yet so did he manage that small pittance, as to spare part of it for hiring books. He continued six years in the university, and often used to recollect the benefit of his well-spent time there, with great thankfulness to God. He became well versed in the *Hebrew* tongue, and the writings of the Rabbies. He also understood *Syriac* and *Chaldee*.

He removed from *Cambridge* in 1624, (though he often went at term-time till he took his degree of A. M.) and was first entertained by old Mr. *Brampton Gurdon*, of *Assington* in *Suffolk*. In his family he continued about nine years, improving his time well; and among other studies, applied himself to physic. In 1627 he took orders from the bishop, but was afterwards much concerned for the engagements which he thereby came under. He preached about the neighbourhood as he was invited, and distributed a number of good practical books among the poor. He had several offers of a settlement, but listened to none of them, till in the year 1638 he was called to *Aughton*, nine miles from *York*, to succeed Mr. *Alder*, who was removed from thence for nonconformity. Mr. *Jessey* was not likely to continue there long, since he durst not conform even so far as Mr. *Alder* had done. Accordingly the next year he was ejected for not using the ceremonies, and for taking down a crucifix. But he was not useless in God's vineyard, for Sir *M. Boynton*, of *Barneston*, in *Yorkshire*, entertained him to preach there and at *Rowsby*, a place not far distant.

In 1635 he removed with Sir *Matthew* to *London*, and the next year to *Hedgeley-house*, near *Uxbridge*, where he

had not been long before he was earnestly importuned to take the charge of the congregation of which Mr. *Henry Jacob* and Mr. *John Lathorp* had been pastors, which was gathered by Mr. *Jacob*, in 1616.* After much consideration and prayer, though he had formed a design of going to *New England*, he accepted their call about *Midsummer*, 1637, and continued among them till his death.

[Candour, and indeed justice, oblige the editor to insert the following extract from this good man's life, respecting his sentiments about *Baptism*, of which the author had taken no notice.—Some of his church becoming *Baptists*, left it the year after his settling among them; and soon after, a greater number of persons, of considerable note, embraced the same opinion. This put Mr. *Jessey* upon studying the controversy. The result was, that he himself also altered his sentiments; but not without great deliberation, many prayers, and frequent conferences with pious and learned men of different persuasions. His first conviction was about the *mode* of baptism. Though he continued two or three years to baptize children, he did it by immersion. About 1644 the controversy about the *subjects* of baptism was revived in his church, when several of them gave up *infant*-baptism, as did Mr. *Jessey* himself. However, before he would absolutely determine on the point, and practise accordingly, he resolved to consult with several learned and judicious ministers, *v. g.* Dr. *Goodwin*, Mr. *Nye*, Mr. *Burroughs*, Mr. *Craddock*, &c. but these giving him no satisfaction, in *June* 1645, he submitted to immersion, which was performed by Mr. *Hanserd Knollys*. And it proved no small honour and advantage to the *Baptists* to have such a man among them. † But notwithstanding his differing from his brethren in this, or any other point, he maintained the same christian love and charity to all saints as before, not only as to friendly conversation, but also in regard to church-communion, and took great pains to promote the same catholic spirit among others.

He divided his labours in the ministry according to the catholicism of his principles. Every Lord's day afternoon he was among his own people. In the morning he usually preached at St. *George*'s church, *Southwark*, and once in

* See *Neal's History*, Vol. 1. p. 100 and 800.

† Mr. *Neale*, in his account of the matter, (which differs from the above) remarks, "Thus a foundation was laid for the first *Baptist* congregation I have met with in England." Compare *Crosbie's Hist. Bapt. vol.* 1. *p.* 147, *&c.*

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the week day at *Ely-house*, and in the *Savoy* to the wounded soldiers.]

Besides his constant labours in the ministry, he took great pains for many years in making a new translation of the Bible, in which he called in the assistance of many learned men at home and broad. This he made the master-study of his life, and would often cry out, "Oh that I might see this done "before I die!" It was almost compleated, but the great turn to public affairs at the restoration caused this noble design to prove abortive.] To shew the necessity of amending the common translation, he observed that, (as Dr. *Hill* declared in a great assembly,) Abp. *Bancroft*, who was a supervisor of this work, altered it in fourteen places to make it speak the prelatical language.*

Mr. *Jessey* chose a single life, that he might be the more entirely devoted to his sacred work, and the better enabled to do good. Besides his own alms, he was a constant solicitor and agent for the poor with others, who, he knew, were able to supply their wants. For this end he always carried about with him a list of the names of the greatest objects of charity known to him, with their afflictions, necessities, and characters affixed. Above thirty families had all their subsistence from him. [Nor did he limit his charity to those of his own congregation or opinion; he did good to all. And where he thought it no charity to *give*, he would *lend*, without interest or security. One of the most remarkable instances of his charity, which was perhaps without precedent, was that which he shewed to the poor *Jews* at *Jerusalem*, who, by reason of a war between the *Swedes* and *Poles*, (A. D. 1657) were reduced to great extremity; their chief means of subsistence, from their rich brethren in other countries being hereby cut off, Mr. *Jessey* collected for them 900l. and with it sent letters with a view to their conversion to Christianity; the copies of which may be seen in his life.

It is easy to suppose that a man of his character must be crowded with visitors of various kinds. He resolved however to have time for his devotions and studies; and as he hated idle talk and fruitless visits, he took all possible means

* Dr. *Smith* also, who was one of the Translators of the Bible, and wrote the preface, who was afterwards bishop of *Gloucester*, complained to a minister of that county, of the Archbishop's unwarrantable alterations. "But (says he) he is so potent, there is no contradicting him."

to avoid them. One was this: he put over his study-door, where he usually received his visitors, this writing:

AMICE, QUISQUIS HUC ADES;
AUT AGITO PAUCIS; AUT ABI;
AUT ME LABORANTEM ADJUVA.

WHATEVER FRIEND COMES HITHER,
DISPATCH IN BRIEF, OR GO,
OR HELP ME BUSIED TOO. H. J.

During the time that episcopacy was laid aside in *England* Mr. *Jessey* was in high esteem, and free from the persecutions which the *Baptists* too generally suffered. But before and after that period, he shared the sufferings of the nonconformists.] On *Feb.* 21, 1637, he and a number of others being met together to worship God, the greatest part of them were seized and carried away from *Queenhithe* by the bishop's pursuivants; and they met with the like disturbance, *May* following, in another place. In *Nov.* 1639, he was sent by the congregation into *Wales* to assist old Mr. *Wroth*, Mr. *Cradock* and others, in gathering a church in *Llanfaches* in *Monmouthshire*. On *April* 21, 1640, he with a great number of the members of several congregations, being met together upon *Tower-hill*, to seek God by fasting and prayer, were interrupted by the pursuivants, and imprisoned in the Tower by Sir *W. Balfore*, who soon released them; they being bound over by Abp. *Laud* to answer at the next sessions. They appeared there, but were never called, the prosecutors not thinking it adviseable to proceed. On *Aug.* 22, 1641, he, with five of his congregation, were seized by order of the lord mayor, and committed prisoners to *Wood-street compter*, when they appealed to parliament, and were soon released.

Upon the restoration he was ejected from his living at St. *George*'s, and silenced from his ministry. On *Nov.* 27, 1661, he was seized, and kept in the messenger's hands, but released by the privy council, after a month's wrongful restraint. *Aug.* 30, 1662, he was again apprehended, upon misinformation, and secured six months in the messenger's house, till by an order of council he was again released, on *Feb.* 20. following*. About five or six months after his release, he fell into his last sickness; but neither he nor they that were about him apprehended his death to be so near as

* *Crosby* says, (vol. 1. p. 230.) that he died in prison: but this is inconsistent with the circumstances of the following narration.

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it really was. However, the good man fell presently to the trimming of his lamp, as diligently as if God had expressly told him of his approaching end. He spent his last days and nights in searching his heart, humbling his soul, extolling free grace, and exhorting all about him to keep close to God, to persevere in the faith, and prepare for trials: adding for their encouragement, the long experience he had had of the goodness of the Lord in all times and conditions. The last evening but one before his departure, having a mind to walk, he was led about the room, and often repeated this expression, "God is good: he doth not lead me whither I would not, as he did *Peter*: good is the Lord to me." Being soon tired, he sat down on his bed, and one who sat by him said, "They among whom you have laboured can witness, that you have been a faithful servant of Christ, making his glory your utmost end, for the good of their souls." But he replied, "Say no more of that; exalt God, exalt God." He spent the first part of his last night in blessing God, and singing praises to his name, and fell asleep about eleven o'clock. Waking again between two and three, he fell into a wonderful strain of abasing himself, and admiring the love of God, "that he should chuse the vilest, the unworthiest, and the basest," which last word he repeated many times, and then cried out, "Oh the unspeakable love of God, that he should reach me when I could not reach him!" And when the cordial ordered for that night was brought, he said, "Trouble me not; upon your peril, trouble me not." He was then as if the had seen some glorious vision, or had been in a rapture. In this his last night he was not unmindful of those who were his daily care, viz. the widows and fatherless, whom he spake of with pity, in a low lamenting voice, and the bystanders judged he was praying for them. Then he desired one present to pray with him; during which time he was still, and seemed afterwards much refreshed. He repeated *Joel* ii. 28. and bid them turn to several other texts that he mentioned; and as he lay, he often called out, "more julep," meaning more passages of scripture; for he drank in much consolation from the exceeding great and precious promises therein contained, and continued to his last gasp praising God. The last words he was heard to speak were these: "He counted me worthy." And when the sound of his words ceased, his lips were observed still to move, and he seemed to be inwardly adoring that God whom in his health he served, feared and praised, and made his boast of continually;

nually; whose law he preached, and whose goodness he proclaimed. Such was his habitual sense of the goodness of God, that when he met an acquaintance it was a common thing for him, (after the usual salutations) to say, "Verily God is good, blessed be his name: stick to him." He died *Sept.* 4, 1663, aged 63, lamented by persons of different persuasions, several thousands of whom attended his funeral, from Woodmonger's Hall, *Duke's-place.*

His EPITAPH.

Post varios casus, et per dispendia vitæ
Plurima, devictus hostibus, ille jacet.
Sub tumulo, invictus victor, sub pace triumphans
Præmia virtutis possidet ille suæ
Cymba fides, remique preces, suspiria venti
Cum quibus Elysiis per Styga fertur agris.

Thus translated:

From storms of danger, and from seas of grief
Safe landed, *Jessey* finds a blest relief.
The grave's soft bed his sacred dust contains,
And with its God the soul in bliss remains.
Faith was his bark, incessant Prayers his oars,
And Hope his gale; that from these mortal shores
Thro' death's rough wave to heav'n his spirit bore,
T'enjoy his triumph, and to sigh no more.

Mr. *Obadiah Wills*, who wrote with great warmth against his particular opinions, speaks of him in the following terms: —"That man of God, Mr. *Jessey*, an *anti-pædobaptist* of long standing; as holy I conceive as any; of good learning, and a very tender conscience; of a healing and uniting spirit: I wish there were more such *anti-pædobaptists* as he." —He was so great a scripturist, that if one began to rehearse any passage, he could go on with it, and name the book, chapter, and verse where it might be found. The original languages of the Old and New Testament were as familiar to him as his mother tongue.

WORKS. A Store-house of Provision; in sundry Cases of Conscience.—A Scripture Calendar, from 1645 to 1660, designed to restore the knowledge of the Scripture Hours, Days, &c.—The Glory and Salvation of *Judah* and *Israel*, to reconcile Jews and Christians in the faith of the Messiah; and a Description of *Jerusalem.*—An Easy Catechism for Children; in which the Answers are *wholly in the words of Scripture.*—The exceeding riches of Grace in Mrs. *Sarah Wright.*—The Lord's loud Call to *England.*—*Miscellanea Sacra*, or divers necessary Truths.—A Looking-Glass for Children, —He

He was chiefly concerned in the English-*Greek*-Lexicon, 1661; containing the derivations and significations of all the words in the N. Test. An epistle of his is prefixed to it.

ST. GEORGE's (or ST. THOMAS's,) *Southwark*.*

JOHN BISCOE, B. A. Of *New Inn Hall, Oxf.* born at *High Wycomb, Bucks.* He was assistant to the Commissioners of *Surrey* for ejecting scandalous and insufficient ministers. Mr. *Wood* says, "those *called* scandalous," &c. But it falls out unhappily for him and those of his stamp, that they were not only *called* but *proved* such before their ejection. A certain writer of their own, (a mighty royalist too, and a considerable sufferer in that cause) in a book commended by Dr. *Hammond*, has these remarkable words: "I fear if the martyrology even of these suffering times were scanned, Venus and Bacchus would be found to have many more martyrs than God and loyalty."—Mr. *Biscoe* died in 1679, and was buried at his native place *June* 9.

WORKS. The glorious Mystery of God's Mercy, &c.—Grand Trial of true Conversion; or Grace acting chiefly in the Thoughts; Sermons on 2 *Cor.* x. 5.—Mystery of free Grace in the Gospel.—And some other small tracts.

ST. HELEN's, [V. S. 90l.]

Mr. ARTHUR BARHAM. Born at *Buckstead* in *Sussex, Nov.* 22, 1618. He was first designed for the law; but upon his father's death, not being satisfied with that profession, he sold his law-books, and went to *Cambridge*, where he studied divinity with great diligence and delight. When he left the university, he was first chosen lecturer of St. *Olave's* in *Southwark*; from whence he removed to this living, to which he was presented by Sir *John Langham*, who was his relation by marriage. There he continued about ten years, preaching with good success, till his ejectment in 1662. He then removed with his family to *Hackney*, where he continued till the five-mile-act passed, when he left his family, and retired into *Sussex*. Upon the Indulgence, in 1672, he took out a licence, and preached in his own house twice every Lord's-day, catechized in the afternoon, and expounded some portion of scripture in the evening. Besides which, he preached a lecture every Friday, catechized two days in a week, and

* Some of his publications mention him as minister of St. *Thomas's* in 1655. But it is probable he was ejected from St. *George's*.

performed family duty every morning and evening in two, and sometimes in three, families besides his own. But this was not suffered long; for no sooner was the king's Declaration recalled than he was informed against, and his goods were seized till he had paid a considerable fine. About six weeks after, a second warrant was issued out against him, though he had not preached since the first. But being beloved by his neighbours, they apprized him of it, so that he removed his goods to London, and took lodgings. Not long after, he was seized with apoplectic fits, which took away his memory, and quite disabled him for farther service. For the two last years of his life, he lived with his son-in-law Mr. *John Clark*, bookseller in the city, and exchanged this life for a better, *March* 6, 1692, aged 74. He was a sincere, godly, humble man; of a mild and peaceable disposition; and was generally beloved by those that knew him.

ST. JOHN BAPTIST. [R.]

MR. PETER WITHAM.

ST. JOHN THE EVANGELIST. [C.*]

ROBERT TATNAL, M. A. Of *Trin. Col. Camb.* of which he became fellow. He had his grammar-learning at *Westminster* school. He made an excursion out of the college, for a year, to *Coventry*, where he was employed in expounding the scripture in Dr. *Grew's* church, and in teaching the free-school under Mr. *Frankland*; in both which undertakings he acquitted himself admirably well, and would not have removed, had they afforded him suitable encouragement. He was not long after chosen to this parish, as a successor to Mr. *Walker*. Being ejected thence, he engaged in a school, and took great and successful pains in instructing youth, when he could no longer teach men. For the grace of his profession, his friends obtained for him his majesty's mandate, for the degree of D. D. to the university of *Cambridge*, hoping that hereby he might be excused from the usual *Subscriptions*, which his conscience could not admit of. But some litigious people had their eyes upon him; and after the grace was past, called for the book of subscriptions, when not finding his name there, they stopt his admission; upon which he was forced to return *re infecta;* not the worse man, but, upon a

* This was only a chapel in 1662, and constituted a Rectory 1694.

new

new trial, the more firm to his principles. He lived some time after this, though *sine titulo aut phaleris*, to be useful in his school. He had great skill in vocal and instrumental music, which rendered him acceptable to many of the gentry in and about the city.—He published nothing but a discourse on the fear of death.

ST. JOHN, WAPPING, [R. 130l.]

Mr. JOHNSON. An excellent useful preacher, and a man of good learning.

ST. JOHN ZACHARY, [R. S.]

Mr. RALPH STRETHILL.

Mr. *Charles Humphreys* was ejected from this lectureship. Probably he was the person mentioned as Rector of *North Cleobury, Salop.*

ST. KATHERINE'S, COLEMAN-STREET, [R. S. 110l. 3s.]

Mr. JOSEPH CHURCH. A worthy man, and of good substance till the fire of *London* consumed it. Afterwards he had but little to subsist upon; and having many children, was in great straits. He had considerable offers if he would have conformed; but he chose to remain a poor Nonconformist, rather than hazard the peace of his conscience. Mr. *Papillon* and his lady were great friends to him after his ejectment.

WORKS. The Christian's Daily Monitor to personal and relative Duties; with a resolution of some Cases of Conscience: for the benefit of young Persons.

ST. KATHERINE'S IN THE TOWER. [Collegiate Chapel.]

Mr. SAMUEL SLATER, senior. § No other account is procured of him than what may be learned of his disposition and strain of preaching from his farewell sermon, of which the text is 1 *John* v. 1. and 21. *Whosoever believeth that Jesus is the Christ is born of God, and he that loveth him that begat, loveth him also that is begotten of him. Little children keep yourselves from idols.* The discourse is plain and practical, addressed to the conscience. But the most remarkable part of it is the conclusion.—"And now yet one word more. I would not occasion any discomposure of spirit that is not becoming you; but this I must say—For ought I know you have the words of a dying man; and we use to say, that the words of dying men are apt to make a deep impression. I speak not [of natural death.] If it should be

be so, I hope there would be cause of rejoicing on my part; but I speak the words of a dying man in respect of the ministerial office. I suppose you all know, the Act come forth by supreme authority; and it is not for us to quarrel at all with it, but to submit, so far as we can with a good conscience; and there being many injunctions that many besides myself cannot comply with, therefore we are willing to submit to the penalty inflicted.—You have for many years had the benefit of my poor labours. I have fulfilled near forty years (with you) and have performed my service to God, Christ and his people: I bless his name, not without acceptance and success. My work, so far as I know, in this weekly course, is now at an end. My desire is that you whose hearts have been inclined to wait upon God in the way of my ministry, may be kept faithful to God, and that you may have the blessing of the everlasting covenant upon your souls: that you may [experience] the power of this doctrine held forth in this sermon, upon your hearts: that as you believe that Jesus is the Christ, the Son of God, you may carry it suitably to your profession: that you may walk in love to God, love to Christ, and love to one another; that you may labour to manifest a noble generous spirit, in overcoming the world, in [regard to] errors, corruptions, false doctrines, and unwarrantable worship: that you may in all things labour to approve yourselves. And little children keep yourselves from idols. Amen!"

Mr. HODGES was ejected from the same place. A very grave and useful man.

Mr. KENTISH likewise was ejected from hence, of whom no account is to be obtained.

ST. LAWRENCE, POULTNEY, [Perp. C.]

THOMAS WADSWORTH, M. A. Fel. of *Christ's Col. Camb.* Born in *St. Saviour's, Southwark*. He was so weak in the first month of his life, that he was given over for dead; but by a wonderful providence was on a sudden recovered. At *Cambridge* he was under the tuition of Dr. *Outram*, who had a great esteem for him to his dying day. He gained great respect by his collegiate exercises, and made good proficiency in that learning and spiritual knowledge, which tended to promote his future usefulness in the service of God and his church. And he was useful even while at the college. [He encouraged associations among the students, with a view to promote real godliness. He observed in his col-

lege a young scholar of good abilities and good temper, but destitute of religion, with whom he took great pains to bring him to attend to the concerns of his soul. Soon after, this youth fell sick, and sent for Mr. *Wadsworth*, lamented his former conduct, thanked him for his kindness, and begged the continuance of it. It pleased God that he died, and died comfortably; giving good evidence of a work of grace wrought upon him.] Mr. *Wadsworth* being called away from college on occasion of his father's illness and death, he employed his talents near home, as opportunities offered, and gave evident proof of his excellent gifts.

On the death of Mr. *Moreton*, he was fixed in the rectory of *Newington Butts*, *Feb.* 16, 1652; though about that time he was chosen fellow of *Christ's College*. In his settlement here, it was very remarkable, that the parishioners were divided into two parties, and both of them upon the vacancy went with their petitions to *Westminster*, neither knowing the other's mind, and he was the person pitched upon by both. Here he not only preached constantly, but zealously taught all his people from house to house. He gave Bibles to the poor, and expended his estate, as well as his time, in works of charity among them. And it pleased God to give him abundant success. But in *Aug.* 1660, he resigned this living to Mr. *J. Meggs*, who pretended to be the legal rector; though before he died he acknowledged his claim unjust. Mr. *Wadsworth* however did not live useless; for besides his lecture on *Saturday* mornings at St. *Antholine*'s, and for some time on *Lord's day* evenings, and on *Monday* nights, at St. *Margaret*'s, *Fish-street*, (where he had a great concourse of hearers) he was chosen by the parish of St. *Lawrence Poultney*. He was also a lecturer of St. *John Baptist*. His parishioners desired him to give them a sermon on the *Saturday* night, before the day on which the Uniformity-act was to take place, and he complied, though they did not make the motion till he was that day at dinner. They named a text, which was *Mal.* iii. 16. and taking a little time for meditation in private, he preached a farewell sermon upon it.* This was no very difficult thing to him, who, if he had but time for a little premeditation, was never at a loss for words in his master's work.—He was indeed an extraordinary person; of singular ability, judgment, and piety; wholly devoted to God, and to do good; and did not care for conver-

* That afterwards mentioned, appears to have been delivered at *Newington Butts*, as he is there spoken of as being late preacher at that place.

sing

sing with the rich, unless they could be prevailed upon to be free in acts of charity. He would reprove sin in any person of whatever rank, but with much prudence, and also with great candour; which he took pains to promote in others: for which end he used often to give this rule: "If a good sense can be put upon what another says or does, never take it in a bad one."—He was always serious, though frequently chearful, and was remarkable for sanctifying the Sabbath. It was his usual practice, for many years, as soon as he was out of his bed on the *Lord's day*, with a chearful heart and voice, to sing part of a psalm or hymn, or repeat the acclamation of the heavenly host, "Glory to God in the highest, on earth peace, good-will towards men," in order to put himself into a spiritual frame for the work of the day. And in his family his heart was greatly raised in singing psalms. He used often to say to his wife and other relatives, "Don't you find a sweetness in this day? Certainly it is the sweetest day in all the week!" He was a mighty man in prayer, and often admonished his friends to watch for opportunities to seek God in private. In all his relations he was greatly beloved, and singularly useful.

When he was ejected, the lamentations of the people would have melted any compassionate heart. At their desire, he preached privately to one congregation at *Newington*, and another at *Theobalds*, by turns, without taking any salary from either. He had afterwards a fixed congregation in *Southwark*, where, as his health required him to be much in the country, Mr. *Parsons* was his assistant, and he divided his labours between the two congregations.—His charity to his distressed brethren in the ministry was great. He made collections for them both at *Southwark* and *Theobalds*; and he had a singular faculty to dispose his hearers to give liberally. When in perfect health he was thoughtful of changes, and often prayed that God would prepare him and his for sickness and death. About half a year before his last illness he had an exceeding sharp pain; but said, when it was over, that "he would not have been without it, to have been without those joys he felt under it." For many years he performed his hard but pleasing work, under a sore disorder from the stone in his reins, which at last brought him to his end. After preaching his last sermon, he endured a week of extreme pain both night and day, in which he possessed his soul in more than ordinary patience. His pains returning after some interval of ease, he said, "Ah, vile sinner;

ner; God is carrying me back again into the wilderness to afflict me." When his pains were sharpest, he said, "I am in an agony, but not a bloody one; what are all my pains to what Christ underwent for me!" The evening before he died, Mr. *Bragge* asked him how he did? He answered, "I have been under a very sharp rod, but it was what my heavenly father laid upon me; for he has said, "*As many as I love, I rebuke and chasten.* That (said he) is a paradox to the world; but everlasting arms are underneath me; and I bless God he hath taken all the terror of death quite away from me." He said to Mr. *Parsons*, his fellow-labourer, "All my self-righteousness I disown; and I trust only in Christ, and hope I have a gospel-righteousness." When one asked him if he had not the testimony of a good conscience? he replied, "I have served God in sincerity, and can truly say, *I have believed, and therefore have I spoken.*" When those about him pitied him in his agonies, he repeated that text, 'The heart knoweth his own bitterness, and a stranger intermeddleth not with his joy.'—"You know (says he) what my pains are, but you know not what my consolations are. O how sweet will my glory and triumph be after these sharp pains!" When his relations wept about him, he was displeased, saying, "What! are you troubled that God is calling home his children? If you think I am afraid of death, you are mistaken; for I have no fear of death upon me." And under his sharpest pains, no other language came from his lips but this: "Father, pity thy child." He died on the *Lord's day*, *Oct.* 29, 1676, aged only 46, about three weeks after his removal from *Theobalds*. Mr. *Bragge* preached his funeral sermon, on *Ps.* xxxvii. 37.

§ Mr. Wadsworth's farewell sermon, printed in the Collection, is on *Rev.* ii. 5. A pathetic, and apparently extemporary discourse, inaccurately taken. Having shewn the danger and the dreadful consequence of being deprived of the gospel, he represents the necessity of speedy repentance in order to prevent it, and in a very earnest affectionate manner urges it upon his hearers of all classes; solemnly reminding them that this would probably be the last time that he should ever address them, or enter that pulpit. "God "grant," says he, "that they who come after me, may ex-"ceed me in this work." Having urged various motives for repentance, he mentions the aweful woe denounced against them that neglect the divine message. "It was one "reason why God took away his prophets and ministers

"from

" from Jerusalem, because the people would not hearken " to the messages they delivered. Read *Matt.* xxiii. 37— " 39. *O Jerusalem*, &c." Having descanted on this passage, especially the last verse, *ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord*, he closes with the following advices. " Take heed of a blind, idle, drunken minister. Keep " such an one if you can, out of your parish. If you " cannot, take heed how you hear him, though I would " not have you to be quarrelsome. Those that live under " such a ministry generally grow more wicked, and their " hearts more hardened. Rather hazard your purses than " your souls.—Take heed of wicked and profane company: " they will tempt you to be like them. Be sure you ply " the company of those that are of a tender heart. Birds of " a feather will flock together.—Lastly, Let the Bible be " much in your hands, and let God see you much in your " closets."

WORKS. Discourse of the Immortality of the Soul.—Faith's Triumphs over the Fears of Death, a pract. Improv. of the former.—Short Catechism of 12 Questions.—Serious Exhortation to a holy Life; or the necessity of inherent Righteousness.—Separation yet no Schism, in answ. to a Serm. bef. the Ld. Mayor by *J. S* 1675.—His Last Warning to secure Sinners, being his two last Sermons; with a large Preface by Mr. *Baxter*.—2 Serm. in Morn. Ex.—Collect. of Meditat. on Lord's Supper.—Pious Letters when a Student at *Cambridge*.—Practical Sermons.—Hymns and Poems.—Serious Exhort. to Self. Exam.—After his death, his Remains.—His Life also was published, containing his Diary.

ST. LEONARD's, FOSTER-LANE. [R.]

JAMES NALTON, M. A. § Dr. *Thomas Horton*, in his funeral sermon for him says, " That his first work in the ministry " was in the place to which he himself stood related*, where " he was assistant to his predecessor, then past labour, Mr. " *Richard Conder*, and that he discharged his work so well, " that he was exceedingly beloved by Mr. *Conder*, and by " the parish, as well as in other places: that he left such " good impressions, and laid so good a foundation, that he " himself thought it a great advantage to succeed him: " That he was called into the country, where he did much " good, *viz.* at *Rugby*, in Warwickshire; but that for " some occasion he returned into the city, and came to this " place, (in *Foster-lane*) where he continued about eigh-

* It doth not appear what that place was.

" teen

"teen or nineteen years, discharging the work of the Lord "carefully, and maintaining such a carriage as to have a "testimony in the consciences of his hearers, to whom the "words of Paul might be addressed, 1 *Thess.* ii. 10—12." Dr. *Horton* says, "He could give large accounts of Mr. "*Nalton*, and ample testimonies to him, from his own "knowledge, having been acquainted with him many years, "but apprehended it needless in that place." What he further says of his character, coincides with Dr. *Calamy*'s account, who mentions some further anecdotes concerning him. §

He was concerned in what was called Love's plot, on account of which he fled over to *Holland* with Mr. *T. Cawton*. The English church at *Rotterdam* being then destitute of a minister, they were both desired to take the charge of it, which they accepted. Mr. *Cawton* continued in it to the day of his death. But Mr. *Nalton* in about six months, had leave to come back again, and so returned home.—He was a good linguist: a man of primitive sincerity, and an excellent and zealous preacher, commonly called "The "Weeping Prophet," because his seriousness often expressed itself by tears. He was a man of a most holy, blameless life: though learned, yet greatly averse to disputes. In almost all things like Mr. *Ashe*, except his natural temper. Both of them were so composed of humility, piety, and innocence, that scarcely any enemy of godliness, who knew them, durst say any thing against them. But one was chearful, and the other, from his youth, surprised once in a few years, with violent fits of melancholy, which, though it did not distract him, yet kept him for the time in a state next to despair. Less than a year before he died he fell into a grievous fit, in which he often cried out, "O not one spark "of grace! not one good desire or thought! I can no more "pray than a post! [Though at that very time, says Mr. "*Baxter*, he did pray very well.] If an angel from hea-"ven would tell me I have true grace, I would not believe "him," &c. And though other ministers could demonstrate his sincerity, so as to silence him, he would soon again harp on the same string, and was not to be persuaded that he was melancholy. § It is proper however to add here, what Mr. *Baxter* subjoins to the foregoing account of Mr. *Nalton*'s afflicted state. "It pleased God to recover him from this fit; "and shortly after he told me, That now he confessed that "what I said was true, and his despair was all but the effect of

" of melancholy; and he rejoiced much in God's deliver-
" ance." After mentioning his final relapse, he judiciously remarks,—" How little judgment is to be made of a man's
" condition, by his melancholy apprehensions, or the sad-
" ness of his mind at death; and in what a different manner
" (referring to the joyful death of Mr. *Ashe*) men of the
" same eminence in holiness and sincerity may go to God*."
Mr. *Nalton* had been but a little while recovered, when the *Bartholomew*-act passed; and his heart being troubled with the sad estate of the church, the multitude of silenced ministers and his own unserviceableness, [together with the fear lest he and his family should want,] his melancholy returned, and he consume to death, at the end of the year 1662. The above sermon, preached at his funeral, was on *Jan.* 1, 1663, from 2 *Cor.* ii. 7.

WORKS. A few occasional Discourses were printed in his life-time; and some practical Sermons of his have been published since his death.

ST. LEONARD's, EASTCHEAP. [R. S.]

Mr. SETH WOOD. He had been minister of *Levington* in *Lincolnshire*; where he was in great esteem for his ministerial abilities, and the holiness of his life. He had been cast out of *Westminster*-abbey, whither he was called from *Christ*-church in *London*, to assist Mr. *Rowe*. He was an ingenious scholar, and an eloquent, awakening preacher. He printed only a funeral sermon for Sir *Wm. Armyne*, on the saints entrance into rest by death.

MATTHEW BARKER, M. A. Of *Trin. Col. Camb.* Was ejected from the same place. A man of considerable learning, great piety, and universal candour and moderation. No lover of controversies, but an hearty promoter of practical godliness, without laying stress on little things; in which he was sensible others were as much at liberty to differ from as he was from them. This apprehension evidently governed his practice. He discovered a peculiar pleasure in conversing with young ministers; with whom he used great freedom, without regard to any difference of sentiment in smaller matters; chearfully encouraging them in the work they had undertaken, and rejoicing in the prospect of their serviceableness when, through age, his own abilities visibly declined. When he was upwards of 63

* In another place Mr. *Baxter* says, Mr. *Nalton* had been a chaplain in the army to Col. Grantham's regiment.

years

years of age, he drew up an account of himself, and the disposing hand of providence towards him, from whence the following hints are extracted.

He was born at *Cransley* in *Northamptonshire*, a small village near *Broughton*, where the famous *Bolton* preached. From his youth he was designed for the ministry. When he had taken his degrees, he went to *Banbury*, in Oxfordshire, where he taught school; but was forced to remove to *London*, on the breaking out of the civil war in 1641. There he was chosen minister of *St. James's, Garlick-hill*, where he continued about five years. From thence he removed to be lecturer at *Mortlake* in *Surrey*, being invited thither by the citizens who resided there in the summer. On the death of Mr. *Rebrough*, of St. Leonard's, Eastcheap, in 1650, the parish called him to be their minister, which he continued to be till 1662, when he left them, because he was not able to satisfy himself in some things required respecting conformity. However, he continued in the ministry, though with many hazards and difficulties: having been devoted to it, and not otherwise so well able to serve God and the end of his being, he durst not forsake that employment. There follows in his MS. an account of the dealings of God with his soul, and the inward workings of his heart. Among other evidences there given of great sincerity and remarkable humility, are the following declarations. "I have denied myself in my profit, much rather than I would hinder the the success of my ministry. It is matter of sorrow to my heart, to see the little good I do thereby, and how little many people regard the gospel. I pray continually for the success of my labours in my private retirements. I oftentimes am ready to charge it upon some defect and failing in myself, when I see true godliness thrive no more under my ministry. I am commonly more humbled and troubled in my mind on a Lord's-day than any other day of the week, through the fear of my failings in the work of the ministry. I am concerned to get a frame of heart suitable to my work, more love to Christ, compassion to souls, and courage against dangers and difficulties which may lie before me in my work." He died *March* 25, 1698.

WORKS. Natural Theology.—Disc. on Family Prayer.—Reformed Religion.—Flores Intellectuales, or select notions, &c. out of several authors, for young scholars entering on the ministry.—

A few Sermons on public occasions.—Three in *Mon. Ex.*—Annot. on both the Ep. to *Thess.* in *Pool*'s Contin.

ST. MAGNUS. [R. 170l.]

JOSEPH CARYL, A. M. of *Exeter Col. Oxf.* Where *Wood* speaks of him as a noted disputant. [He was born of genteel parents in *London*, 1602.] He was preacher to the honourable society of *Lincoln's-Inn*, where he continued several years with applause, and a member of the Westminster assembly. In 1653, he was appointed one of the *Triers* for the approbation of ministers. [He was sent by the parliament to attend the king at *Holmby-house*, and was one of the commissioners in the treaty of the Isle of *Wight*. Soon after his ejectment in 1662, he gathered a congregation in the neighbourhood of *St. Magnus*, near *London*-bridge, to which he preached as the times would permit. His church so much increased, that at his death he left 136 communicants. He was a moderate Independent, a man of great piety, learning, and modesty. He died, at his house in *Bury-street*, *Feb.* 7, 1673, aged 71. In the summer of that year, his church chose Dr. *John Owen* for their pastor, and all united with that which was before under his care, which consisted of several persons of rank in the army. This respectable society had afterwards the learned Mr. *David Clarkson* for their pastor, who was succeeded by Dr. *Chauncey*, as *he* was by the late eminent Dr. *Isaac Watts*, for whom, in 1708, they built a new meeting-house in *Berry-street*, near *St. Mary-Axe*; where the Rev. *Samuel Morton Savage*, D. D. was afterwards pastor, and likewise divinity tutor of the academy at *Hoxton**; in which office he succeeded the late learned and worthy Dr. *David Jennings*.]

§ Mr. *Caryl*'s farewell sermon is founded upon *Rev.* iii. 4. *And they shall walk with me in white, for they are worthy*. The drift of this discourse, badly taken, is, to represent the honour and happiness of those, whom he had described in a former one, who like those *few names in Sardis, have not defiled their garments*, by a sinful conformity to a degenerate world.—They shall walk *with Christ*. They shall enjoy peace, and intimacy with him, as his friends, and be indulged with peculiar favour from him.—They shall walk *in white* garments: which is expressive of their *state*

* This academy was afterwards united to that at Daventry, and has since been removed to Wymondly, near Stevenage in Hertfordshire.

of

of justification; but particularly of their *character*, which is truly honourable in the sight both of God and of men: and likewise of their inward *peace* and *joy*: arising from—the testimony of their own consciences—the witness of the Spirit—and a well grounded hope of future glory; in consequence of which they may now glory in tribulation. Thus it was with *Job*, ch. xvi. 19. and with *Paul*, 2 Cor. i. 12. —"What Christ says of the lily, may be said of those who keep themselves pure, in matters of faith, practice and worship; *Solomon in all his glory was not arrayed like one of these.* To such persons may the words of the preacher be addressed, *Eccl.* ix. 7. *Go thy way, eat thy bread with joy—for God now accepteth thy works: let thy garments always be white.* Though the world gives thee nothing but the bread of adversity, and the water of affliction; and clothes thee in mourning, and causes thee to prophecy in sackcloth, yet be of good comfort; thou hast the fruit of thy labour: whether present or absent thou art accepted of God, therefore rejoice in it. Here is the happiness of those who keep themselves from a defiled and a defiling world."—Hence he takes occasion to caution christians against every thing that would wound their consciences and defile their garments. They that neglect this shall *walk in black*, in garments of mourning. He exhorts them to adopt the resolution of *Job*, xxvii. 6. "To maintain purity of heart and life, that angelic robe which the world can neither strip off, nor sully with its reproaches. The blessed martyrs, though cast into black dungeons, have preserved their white garments, and though dressed so as to make them look like devils, have been filled with peace and joy.—Finally, this walking with Christ in white has respect to the heavenly glory, of which his transfiguration was a type, when it is said, *his raiment was white, so as no fuller on earth could whiten it.*"—Having told his hearers that it had been the great object of his labours among them to bring them into this holy and happy state, he concludes thus: "It shall be the desire and prayer of my heart that, if I should have no more opportunities among you, as you have been stirred up to get this [white robe] of grace, you and I may meet in glory, where we shall never part: that is the best of all. That is the answer of all our prayers, and that is the issue of all our working. Then shall we have as much [joy] as we can hold for ever."

The following account of Mr. *Caryl's* death, given in a letter of Mr. *Henry Dorney* to his brother, is worthy of being here inserted. "That famous and laborious minister Mr. *Joseph Caryl*, your ancient friend and companion, is departed this life, aged 71 years. His death is greatly lamented by the people of God throughout this city. About the beginning of his sickness I was with him, and he inquired concerning you as he was wont to do; and perceiving him to be somewhat weak, though he did not then keep his chamber, I desired him, while he was yet alive, to pray for you, which motion he chearfully and readily embraced. And coming to him again, about three days before his death, found him very weak and past hope of life. He told me, as well as I could understand him (for his speech was low) that he remembered his promise to me concerning you. I think good to mention this particular [circumstance] to provoke you to all seriousness in regard to your own soul, whose eternal welfare lay so much upon the heart of this servant of Christ.—His labours were great; his studies incessant; his conversation unspotted; his charity, faith, zeal and wisdom gave a fragrant smell among the churches and servants of Christ. His sickness, though painful [was] borne with patience and joy in believing; and so he parted from time to eternity under the full sail of desire and joy in the Holy Spirit. He lived his sermons. He did at last desire his friends to forbear speaking to him, that so he might retire in himself; which time they perceived he spent in prayer; oftentimes lifting up his hands a little; and at last, his friends finding his hands not to move, drew near and perceived he was silently departed from them, leaving many mourning hearts behind."—*Dorney's Divine Contemplations, Letter* 113, p. 343.

WORKS. An Exposition on the Book of *Job* in twelve vols. 8vo. (since printed in 2 vols. fol.)—Several Fast and Thanksgiving Sermons before the Parliament.—He was concerned in an English Greek-Lexicon.—After his death were published some of his last Sermons on the Love of God as the End of the Commandment.

ST. MARGARET MOSES, FRIDAY-STREET. [R.]

Mr. BENJAMIN NEEDLER. Of St. *John's Col. Oxf.* A worthy man. [Mr. *Baxter* pronounces him, A very humble, grave and peaceable divine.] After he was ejected, he lived and preached privately at *North-Warnborough* in *Hampshire*, where he died in 1682.

WORKS. Expository Notes, with practical Observations on the

the first five chapters of *Genesis*.—Three Sermons in the *Morn. Ex.* (one of which is very excellent, on the mortification of beloved lusts.)—A Poem on the Death of Mr. *Jer. Whitaker*.

ST. MARGARET's, WESTMINSTER. [C. 337l. 8s. 11s.]

Mr. EDWARD PEARSE. He was a most affectionate and useful preacher; but died at about 40 years of age, in 1673. He lay for some time declining in a consumption; and finding himself going off the stage, when he had done little comparatively of that service which his heart was warmly inclined to, he made it the matter of his hearty prayer to God, "That something of his might be useful after his decease:" which prayer was remarkably answered in the signal success of his little book, which he stiled *The Great Concern*, which has gone through twenty-one editions.

WORKS. The Best Match; *or* the Soul's Espousals to Christ. A Beam of Divine Glory; *or* God's Unchangeableness.—The Soul's Rest in God.—The Great Concern; *or* Preparation for Death.

ST. MARY ABCHURCH. [R.]

Mr. JOHN KITCHIN.

ST. MARY LE BOW. [R. 200l.]

Mr. RUTTEN. A man of excellent abilities and learning; of which he gave a sufficient specimen in his Sermon on eternal judgment, before the lord-mayor and aldermen; the only piece of his which appears to have been published.

ST. MARY STAINING. [R.]

NATHANIEL HOLMES, D. D. A man well skilled in the languages, particularly the *Hebrew*. He was a *Millenarian*, but did not contend for a carnal, sensual, and worldly liberty to be enjoyed by the saints before the general resurrection; but for a spiritual, purified, and refined freedom from sin and corruption.

WORKS. They are many; the most noted of them are,—The Resurrection Revealed; fol. 1654, (in which the above doctrine is maintained). Ten Exercitations, in another folio, in vindication of the former.—A third folio, containing 16 Treatises.—Several Tracts.

ST. MARY, WHITECHAPEL. [R. 200l.]

Mr. THOMAS WHALLEY. After his ejectment he went to *New-England*, [and settled at *Barnstaple*, where he was instrumental in uniting a church which had been miser-

ably broken by divisions. He lived there much desired, and died greatly lamented,] *March* 24, 1679, aged 61. He was a pious, peaceable man; eminent for his humility; a great friend to toleration, and a well accomplished scholar. —He published nothing but a sermon, entitled, *Balm in Gilead* to heal *Sion*'s wounds; preached before the general court of the colony of *New-Plymouth* on the day of election, *June* 1, 1669, [in which he expressed his apprehension that *New-England* would ere long lose her holiness, her peace, and her liberty.] Mather's Hist. *N. Eng.* B. iii. p. 222.

ST. MARY, FISH-STREET§, [R. S. 120l.]

Mr. THOMAS BROOKS. He was a very affecting preacher, and useful to many. Though he used many homely phrases, and sometimes too familiar resemblances, which to nice critics might appear ridiculous, he did more good to souls than many who deliver the most exact composures. And let the wits of the age pass what censures they please, 'He that winneth souls is wise.' Mr. *Brooks* had been for some time a preacher at *St. Thomas Apostles*; and about the year 1651 was chosen by the majority of the parishioners of *St. Mary Magdalen*. Gathering a church there in the congregational way, the rest of the parish preferred a petition against him to the committee of ministers, and he published a defence against their charges. He died *Sept.* 27, 1680. His friend Mr. *Reeve* preached his funeral sermon, and succeeded him.

§ Mr. *Baxter* makes respectful mention of Mr. *Brooks*, among those Independent ministers who opened their meetings more publicly than before, after the fire of London. His Farewell Address to his people (which has no text) appears to have been published by himself. It is peculiarly adapted for usefulness; we shall therefore here introduce a full analysis of it; and the rather as the account of Mr. *Brooks* is so brief. It will give the reader a more just idea of the man, than any thing that could be said of him.—He first answers three *Queries*, viz. 1. Why men make such opposition to the plain, powerful, conscientious preaching of the gospel?—2. What goes from a people when the gospel goes? *Ans.* Peace, prosperity, safety, civil liberty, true glory and soul happiness, the presence of God. (2 *Chron.* xiii. 9. xv. 3, 5, 6. 1 *Sam.* iv. 22. *Jer.* ii. 11—13.)—3. Whether God will re-

§ In some of his works he writes himself "Late preacher of the word at St. MARGARET'S, New Fish-street." See his *Mute Christian*.

move

move the gospel from England? Many reasons to hope the contrary. There may be a darkness upon it; but when it is the darkest, it is nearest day.

He then proceeds to give his people some hints of advice, which he calls *Legacies*, hoping they might be of use to them in the perusal when he had not the advantage of speaking to them in public. 1. Secure your interest in Christ. This is not a time for a man to be between hopes and fears. Take not up with an outward form, crying *The temple of the Lord.* 2. Make Christ and Scripture the only foundation for your souls and for faith to build upon. 3. In all places and companies, be sure to carry your soul-preservatives with you: (a holy care and wisdom;) as men carry outward preservatives with them in infectious times. 3. See that all [your graces] your faith, love, courage, zeal, resolution, magnanimity, rise higher by opposition, threatenings and sufferings. Say as David, *If this be vile, I will be more vile.* 3. Take more pains to keep yourselves from sin than from suffering. *Acts* ii. 40. Rev. iii. 4. 6. Be always doing or receiving good. This will make your lives comfortable, your deaths happy, and your account glorious in the great day of the Lord. 7. Set the highest examples of grace and godliness before you for imitation. Next to that of Christ, the pattern of the choicest saints. For faith Abraham; for courage Joshua; for uprightness Job; for meekness Moses, &c. 8. Hold fast your integrity. Let all go rather than let that go. *Job* xxvii. 5, 6. 9. Let not a day pass without calling the whole man to an exact account. Hands? what have you done for God to-day? Tongue? what have you spoke, &c.. 10. Labour for a healing spirit. Away with all discriminating names, that may hinder the applying of balm to heal our wounds. Discord and division becomes no christian. For wolves to worry the lambs is no wonder, but for one lamb to worry another is unnatural and monstrous. 11. Be most in the spiritual exercises of religion; meditation, self-examination, &c. Bodily exercises without these will profit nothing. 12. Take no truths upon trust, but all upon trial. Bring all to the balance of the sanctuary, 1 Thes. v. 21. Acts xvii. 11. It was the glory of that church that they would not trust Paul himself. 13. The fewer opportunities and the lesser advantages you have in public, the more abundantly address yourselves to God in private, *Mal.* iii. 16, 17. 14. Walk in those ways that are directly contrary to the vain, sinful, superstitious ways that men of a

formal, carnal, lukewarm spirit walk in. 15. Look upon all the things of this world as you will when you come to die. Men may now put a mask upon them, but then they will appear in their own colours. 16. Never put off conscience with any plea that you dare not stand by in the great day of your account. 17. Eye more the internal workings of God in your souls, than the external providences of God. If God should carry on ever so glorious a work in the world, as the conquest of nations to Christ, what would it advantage thee, if sin, Satan, and the world triumph in thy soul? 18. Look as well on the bright, as on the dark side of the cloud; on the bright side, as on the dark side of providence. 19. Keep up precious thoughts of God, under his sharpest and severest dispensations to you. 20. Hold on and hold out in the ways of well-doing in the want of all outward encouragements, and in the face of all outward discouragements, *Rev.* ii. 10. Follow ye the Lamb, though others follow the beast and the false prophet. 21. In all your natural, civil, and religious actions, let divine glory rest upon your souls: let the glory of Christ lie nearest your hearts. 22. Record all special favours, mercies, providences and experiences. Little do you know the advantage that will redound to your souls upon this. 23. Never enter upon the trial of your [spiritual] estate, but when your hearts are in the fittest temper. 24. Always make the Scripture, and not your carnal reason or your bare opinion [or that of others the rule by which] to judge of your spiritual condition. *Isa.* viii. 20. *John* xii. 48. 25. Make conscience of making good the terms on which you closed with Christ: viz. that you would deny yourselves, take up the cross, &c. 26. Walk by no rule but such as you dare die by, and stand by in the day of Jesus Christ. Walk not with the multitude. Make not the example of great men your rule. Make not any authority your rule, that stands in opposition to the authority of Jesus Christ. Who dare stand by [either of these] before him at the great day? 27. Lastly. Sit down and rejoice with fear. Rejoice in what God hath done for your souls by the everlasting gospel. Weep that you have done no more to improve it, and that you have so neglected the opportunities of enriching your souls. Here are your legacies. The Lord make them of singular use to you, that you may give up your account to the great and glorious God with joy. Make conscience of putting [these things] into practice till you

you shall be brought to the fruition of God, where you shall need ordinances, preaching and praying no more.

WORKS. A Fast, and a Thanksg. Serm. before the H. of Com.—Fun. Sermons for Col. *Rainsborough*; Mrs. *Martha Randall*; and Mrs. *Mary Blake*.—A Farewell Serm. in 27 Legacies.—Heaven upon Earth.—The unsearchable Riches of Christ.—Apples of Gold in Pictures of Silver, &c.—The mute Christian under the smarting Rod.—An Ark for God's Noahs.—The Crown and Glory of Christianity.—The Privy Key of Heaven.—An heavenly Cordial for such as have had or escaped the Plague.—A Cabinet of choice Jewels, &c.—*London*'s Lamentation; or a Discourse on the late Fire.—A Golden Key to open hidden Treasures, &c.—His book on *Holiness* is the most considerable.

ST. MARY MAGDALEN, MILK-STREET, [R. S. 12ol.]

THOMAS CASE, M. A. Of *Christ-Ch. Oxf.* son of Mr. *George Case*, minister of *Boxley* in *Kent*. His first pastoral charge was at *Erpingham* in *Norfolk*, out of which place he was forced by Bp. *Wren's* severity. He was summoned to the high commission-court, and bailed; but before answer could be given to the articles preferred against him, the court was dissolved by act of parliament. He afterwards settled in *London*, in the sequestered living of *Milk-street* where he was very laborious and faithful in his ministerial work. He it was that first set up the *Morning Exercise**, which, to the benefit of multitudes, was kept up in the city many years afterwards. He was turned out of this living for refusing the Engagement, and was afterwards lecturer at *Aldermanbury*, and *St. Giles's Cripplegate*. He was imprisoned six months in the Tower, for his concern with Mr. *Love*; from whence he was released with the rest, on their making submission, when most of them were reinstated in their livings. Mr. *Case* made the best use he could of his time during his imprisonment, employing himself in the Meditations which he afterwards preached and printed, under the title of *Correction, Instruction*. He was afterwards Rector of *St. Giles's in the Fields*. In 1660, he was one of the ministers deputed to wait on the king at the *Hague*; and in 1661, one of the commissioners at the *Savoy*. When his public ministry was at an end, he ceased not in private to do all the good he could. He died *May* 30, 1682, aged 84. His funeral sermon was preached by Dr. *Jacomb*, who gives a full account of his character; the substance of which is,

* See the account of its origin and design, p. 126.

That he was of a quick and warm spirit; but an open plain-hearted man; a hearty lover of God and goodness, and of all good men. He was a scriptural preacher; a great man in prayer, and one who brought home many souls to God. He was the longest survivor of any who composed the Assembly of divines at Westminster, who continued among the Dissenters. § Dr. *Walker* severely reflects upon him from a sermon preached in 1644. But the persecution which he and his brethren endured from Bp. *Wren* and his court, ought to plead something in his excuse, admitting that he there expressed himself with too much warmth.* He was one who subscribed the two papers declaring against the proceedings of the parliament in 1648, and the bringing King Charles to a trial. Hence it should seem that he was afterwards moderated.

Mr. *Case*'s Farewell-sermon is on *Rev.* ii. 5. *Remember therefore from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and remove thy candlestick out of its place.* "Christ here (says he) prescribes precious physic for the healing of this languishing church of Ephesus, compounded of three ingredients,—self-reflection—holy contrition—thorough reformation."—Each of these he urges upon his hearers, to prevent the threatened removal of their religious privileges. The particulars under each head are too numerous to be here introduced, and there is nothing in them peculiar to the occasion. The principal thing worthy of notice is, the close of the last head, concerning the necessary reformation, "We should "do something by way of extraordinary bounty and charity "to the relief of God's indigent servants." He here descants upon that pertinent passage, *Dan.* iv. 27. and closes thus: "That which I would exhort you to is, for every one "to set apart some considerable part of your estate, and ac- "count it as a hallowed thing, dedicated to God; as a thing "which to touch were sacrilege; that you may be ready on "all occasions, in all due and regular ways, to bring out for "the relief of the poor. You know objects abounding in "every place, and you may expect warrantable means for

* The following passage in the sermon referred to before the *Court-martial*, is justly mentioned by Mr. *Granger*, as sanguinary and reprehensible. "No- "ble sirs, imitate God, and be merciful to none that have sinned of malici- "ous wickedness;" meaning the royalists. It is painful to reflect that so venerable and amiable a man should have been so transported by the fury of the times, as to have uttered, and especially to have printed, so unchristian a sentence. See *Toulmin*'s Edit. of *Neal*'s Hist. vol. iv. p. 599. note.

" dispensing of what God shall put into your hands, in this " manner." That this good man should have closed his public ministry, with such an advice as this, furnishes us with one distinguishing and pleasing trait in his character.

WORKS. Several Sermons before the Lords and Commons.—Sermons at Milk-street on God's waiting to be gracious.—Sermons on the Covenant.—And others on particular Occasions.—Imitation of the Saints, opened in practical Meditations.—Qu. 1666. Mount *Pisgah*; or a Prospect of Heaven.—Correction, Instruction; or a Treatise of Afflictions.—The first and last Sermon in the Morn. Ex. at *St. Giles's*.—Sermon on the Sanctification of the Sabbath, in the Supp. to the Morn. Ex. at *Cripplegate*.—Funeral Sermons for *Gualter Rosewell*, at *Chatham*; for Mrs. *Anne Browne*, on the imitation of the saints. To which is prefixed, a Letter to Mr. Case from Mr. Wm. Woodward, dated 1666.—For *Kinsmel Lucy*, Esq;—Mrs. *Eliz. Scott*;—*Darcy Wivil*, Esq;—And a Serm. to the Citizens born in *Kent*.

THOMAS VINCENT, M. A. Of *Christ-Ch. Oxf.* ejected from the same place. He was born at *Hertford* in *May* 1634. He and Mr. *Nath. Vincent* were sons of the worthy Mr. *John Vincent*, a minister born in the west of England, who died in the rich living of *Sedgfield* in the bishoprick of *Durham*. It was observed of him, that he was so harrassed for his Nonconformity, that though he had many children, not two of them were born in the same county. This Mr. *T. Vincent* was the elder son; who succeeded Mr. *Case* in this living. He was a worthy, humble, eminently pious man, of sober principles, and great zeal and diligence. He had the whole New Testament and Psalms by heart. He took this pains, (as he often said) " not knowing but they who took from him his pulpit, might in time demand his Bible also." *Wood* says " He was always held in great esteem for his piety, by those of his persuasion." But his eminence and usefulness were not acknowledged by a particulary party only, but by all sober persons who were acquainted with him. He was one of the few ministers who had the zeal and courage to continue in the city amidst all the fury of the pestilence in 1665, and pursued his ministerial work in that needful, but dangerous season, with all diligence and intrepidity, both in public and private. He had been for some time employed in assisting Mr. *Doolittle* at *Islington* in giving young persons an academical education; for which service he was thought well qualified. Upon the progress of the distemper in the city, he acquainted his good friend and colleague with his design to quit that employment, and devote himself

himself chiefly to the visitation of the sick, and the instructing of the healthy, in that time of pressing necessity. Mr. *Doolittle* endeavoured to dissuade him, by representing the danger he must run; told him, he thought he had no call to it, being then otherwise employed; and that it was rather adviseable he should reserve himself for farther service to the rising age, in that station wherein he then was so usefully fixed. Mr. *Vincent* not being satisfied to desist, they agreed to request the advice of their brethren in and about the city, upon the case.—When Mr. *Doolittle* had represented his reasons at large, Mr. *Vincent* acquainted his brethren, that he had very seriously considered the matter before he had come to a resolution. He had carefully examined the state of his own soul, and could look death in the face with comfort. He thought it was absolutely necessary that such vast numbers of dying people should have some spiritual assistance. He could have no prospect of usefulness in the exercise of his ministry, through his whole life, like that which now offered itself. He had often committed the case and himself to God in prayer; and upon the whole had solemnly devoted himself to the service of God and souls upon this occasion; and therefore hoped none of them would endeavour to weaken his hands in this work. When the ministers present had heard him out, they unanimously declared their satisfaction and joy, that they apprehended the matter was of God, and concurred in their prayers for his protection and success. Hereupon he went out to his work with the greatest firmness and assiduity. He constantly preached every *Lord's day* through the whole visitation in some parish church. His subjects were the most moving and important, and his management of them the most pathetic and searching. The awfulness of the judgment, then every where obvious, gave a peculiar edge to the preacher and his auditors. It was a general inquiry through the preceding week, where Mr. *Vincent* was to preach on the Sabbath. Multitudes followed him wherever he went; and several were awakened by every sermon. He visited all that sent for him, without fear, and did the best he could for them in their extremity; especially to save their souls from death. And it pleased God to take particular care of him; for though the whole number reckoned to die of the plague in *London* this year was 68,596, and seven persons died of it in the family where he lived, he continued in perfect health all the time. He was afterwards useful, by his unwearied labours, to a numerous congregation,

tion, till the year 1678, when he died at *Hoxton*.—His funeral sermon was preached by Mr. *Slater*.

WORKS. A Spiritual Antidote for a Dying Soul.—God's Terrible Voice in the City by Plague and Fire. [Some editions contain an account of the author by Mr. *John Evans*.]—Christ's certain and sudden Appearance to Judgment.—An Answer to the Sandy Foundation of *Wm. Penn*, the Quaker.—A Defence of the Trinity, Satisf. by Christ, and the Justificat. of Sinners.—Wells of Salvation opened: with Advice to young men.—An Explan. of the Assemb. Catech.—The true Christian's Love of the unseen Christ.—Sermons in 8vo.—Several in the Morn. Ex.

ST. MARY MAGDALEN, BERMONDSEY, *Southwark*, [R. 150l.]

Mr. WILLIAM WHITAKER; son of the famous Mr. *Jer. Whitaker*. A man of great calmness, moderation, and peaceableness; sound in doctrine, and exemplary in life. While he was at the University, his piety, learning, sweetness of disposition, candour, and ingenuity were so eminent, that he was loved and honoured by all who knew him. He was noted for his great skill in the oriental languages. When he came out into the world, he not only preached peace, but was a peace-maker wherever he came. At *Horn Church*, where he was some time minister, he ended a difficult controversy of many years standing, which had cost the parties above 1000l. He died in 1672. Dr. *Annesly*, his particular friend, preached his funeral sermon. Dr. *Jacomb* wrote some account of his life, which is prefixed in an epistle, to a volume of sermons of his, published after his death, taken after him in short-hand. He printed only two sermons in the *Morn. Ex.*

Mr. ROBERT TOREY was ejected from this lectureship. After he was silenced he went to *Holland*, and became pastor of the English church at *Middleburgh* in *Zealand*, *Nov.* 21, 1689, where he lived in great respect. He died there in 1691.

ST. MARTIN'S IN THE FIELDS, [V. S. 700l.]

GABRIEL SANGAR, M. A. of *Maud-Hall, Oxf.* Turned out also from *Steeple-Ashton* in *Wiltshire*. He was the son of Mr. *Tho. Sangar*, minister of *Sutton-Mandevil, Wilts*, where he was born in *May*, 1608, and succeeded his father, who bought the advowson. He was ordained by Bishop *Davenant*. Refusing to read the Book of Sports, he was imprisoned

imprisoned at *Salisbury*. After a short confinement, he returned to his family and people, and continued there till 1645, when he was necessitated to remove, having been frequently plundered by the king's soldiers, and once carried to *Salisbury* and imprisoned. Having recovered his liberty, he went to *Havant in Hampshire*; but the air of that place not agreeing with the health of his family, he returned to *Wiltshire*, about 1647, and settled at *Chilmark*, a few miles from *Sutton*. Here he met with a great deal of trouble from some of his parishioners who refused to pay their tithes. When he had in vain tried all other methods, he had recourse to the law, which occasioned his coming to *London*. He had not been returned many weeks before he was surprized with an invitation from the people of St. *Martin's* in the Fields, to be their minister, having preached once amongst them while in town, without the least thought of being chosen. The quarrelsome temper of the people of *Chilmark* was one weighty consideration to determine him to accept of that place; where he continued twelve years.

Soon after the Restoration, the lord chancellor, who had been his school-fellow at *Gillingham* in *Wilts*, sent to Mr. *Sangar*, and professing a peculiar kindness to him on that account, endeavoured to reconcile him to conformity. He sent for him several times, and discoursed on the matter with him, sometimes with great calmness, and at other times with heat; but all in vain. At length he told him plainly, If he would not conform, he must leave *St. Martin's*, and remove further from the court. When this was known, he had several places offered him, but his love to his native country, induced him to accept of *Steeple-Ashton*, whither he removed with his family in 1661, and whence he was ejected by the Act of Uniformity in the year following. Afterwards, at the intreaty of his friends in *St. Martin's*, who desired to have him nearer them, he removed to *Brompton*. Here he very narrowly escaped being seized and imprisoned; for in the latter end of 1665, there came some troopers to the house to apprehend him. But as they were running eagerly up stairs to search for him, the servant of a gentleman who was sick in the house met them, and desired they would not make such a disturbance, because one of the family was visited with sickness. Upon hearing that, they immediately got out of the house, and rode away with all speed, apprehending that the sick gentleman had the plague. Soon after this the *Oxford-act* drove him to *Ealing*, and he went from thence to *Brentford*,

Brentford, where he continued till the king's Declaration for liberty; and then at the intreaty of his old hearers at *St. Martin's*, he returned into that parish, and preached to them as he had opportunity. He thought it his duty, after he was silenced, to remain in the parish with his ancient flock, and to visit them that desired him, especially in the pestilence, when many thought the help of the poor Nonconformists needful enough, who were not very fond of their preaching while they were well. This, some of their enemies said, was enough for them to do, who yet persecuted them for doing it. § Mr. *Baxter* relates that Mr. *Sangar* once went to visit a good woman, who was an old friend of his, and a widow, in the time of her illness, when Dr. *Lamplugh*, who succeeded him in the parish, and was afterwards Bp. of Exeter, came into the house while he was at prayer. As soon as he had done, the Dr. came up fiercely to him and said, "Sir, what business have you here?" Mr. *Sangar* answered, "To visit and pray with my sick friend, who sent for me." The Dr. then took hold of his breast and violently thrust him towards the door, saying, "Get you out of the room, Sir," to the great trouble of this good woman, who had but lately buried her husband.

Mr. *Sangar* was taken ill the very day on which he had completed his 70th year, and died within a few days in *May* 1678. He was a grave and peaceable divine, of great moderation and calmness of temper; and though he had a numerous family, (seven sons and three daughters) he was given to hospitality. § Mr. *Baxter* in his Life, takes particular notice of his decease, with great marks of respect.

WORKS. The Work of Faith; containing a serm. of his own, and the heads of all the serm. preached in the month that the *Morn. Ex.* was at *St. Martin's*.—A short Catechism with respect to the Lord's Supper.

ST. MARTIN'S, IRONMONGER-LANE, [R. S.]

Mr. JOHN FULLER. A most pious man, and a practical preacher. He had three sons who were scholars and ministers of note. Two of them conformed; but his son Mr. *Francis Fuller* died a Nonconformist in *London*. Mr. *Jer. White*, in his funeral sermon for him, says, "He thought it belonged to the family of the *Fullers* to be learned."

WORKS. A large Pref. Epist. to Mr. *Beadle*'s Journal of a thankful Christian.—A *Latin* Epitaph and *English* Poem on the Death

Death of Mr. *Jer. Whitaker*.—A Poem on the death of Mr. R. *Robinson*.

ST. MARTIN'S, LUDGATE, [R. 200l.]

THOMAS JACOMB, D. D. of *Magd.-Hall, Oxf.* Born near *Melton-Mowbray* in *Leicestershire*. When B. A. he removed to *Eman. Col. Camb.* He was some time Fellow of *Trinity*, and much esteemed there. He came to *London* in 1647, and being received into the family of that excellent, pious, and devout lady, the countess-dowager of *Exeter*, (daughter to the earl of *Bridgewater*) as her chaplain, he had the opportunity of preaching in the city, and was soon fixed in *Ludgate* parish, where his ministry was both acceptable and useful. [He had a happy art of conveying saving truths into the minds of men. He did not entertain his hearers with curiosities, but with spiritual food. He dispensed the bread of life, whose vital sweetness and nourishing virtue is both productive and preservative of the life of souls. He preached *Christ crucified*, our only wisdom, righteousness, sanctification and redemption. This is to water the tree at the root. His sermons were clear, solid, and affectionate. He dipped his words in his own soul, in warm affections, and breathed a holy fire into the breasts of his hearers.] His zeal for the glory of his master, and his love to the souls of men, made him constant and diligent in his work, which he esteemed both his honour and pleasure. At the first appearance of a cancer in his mouth, he seemed not more concerned about it, than as it was likely to hinder his preaching; and when, after wasting sickness, he was restored to some degree of ease and strength, he joyfully returned to his duty; nay, when his pains were tolerable, preaching was his best anodyne; and the reflection upon the divine goodness, which enabled him for it, was a great relief of his pains.

His life was suitable to his holy profession. His sermons were printed in a fair and lively character in his conversation. He was of a staid mind, and temperate passions. In managing affairs of moment he was not vehement and confident, not imposing and overbearing, but receptive of advice, and yielding to reason. He was full of compassion, charity and beneficence. He was a Nonconformist upon moderate principles; much rather desiring to have been comprehended in the national church, than to have separated from it. He met with trouble after his ejection, but the divine providence secured

cured him, by disposing of him into the family of the hon. lady above-mentioned; who, to the utmost of her power, comforted and supported pious Nonconformist ministers and people, when the stream ran so strong against them. Her respect for the Dr. was peculiar, and her favours conferred upon him extraordinary; for which he made the best return by his constant care to promote religion in her family. [And as his life, so his death, adorned the gospel, being exemplary to others, and comfortable to himself. In his last sickness his pains were very severe, the cancerous humour having spread through his joints and the tenderest membranes; but his patience was invincible, and a humble submission to the divine pleasure was the habitual frame of his soul. When an intimate friend first visited him, he said, "I am using the means, but I think my appointed time is come. If my life might be serviceable to convert or build up one soul, I should be content to live: but if God hath no more work for me to do, here I am, let him do with me as he pleaseth." At another time he told the same person, it was a determined case, and therefore desired him to resign him to God, saying, "It will not be long before we meet in heaven, never to part more; and there we shall be perfectly happy: there neither your doubts and fears, nor my pains, shall follow us; nor our *sins, which is best of all.*" After a long languishing, without any visible alteration, being asked how he did, he replied, "I lie here, but get no ground for heaven or earth,"—'except (says one) in your preparations for heaven:'—"*O yes* (said he) there I sensibly get ground, I bless God." He had a substantial joy in the reflection upon his life spent in the faithful service of Christ, and the prospect of a blessed eternity. This made him long to be above; so that he said with some regret, "Death flies from me; I make no haste to my father's house."] He died at the countess of *Exeter's*, *March* 27, 1687, leaving an incomparable library of the most valuable books in all kinds of learning, which were sold by auction for 1300l. Dr. *Bates* preached his funeral sermon, from which the above account is principally extracted. § No mention is made of Mr. *Jacomb's* age, but from the introduction to this discourse it appears that he was much younger than Dr. *Bates*, and that he had possessed a more vigorous constitution. (See the account of Dr. *Bates*, and of this admirable sermon in the list of his works. P. 119.)

§ Dr. *Jacomb's* farewell sermon was on *John* viii. 29. *He that sent me is with me: the Father hath not left me*

alone; for I do always those things that please him.—The whole is so excellent and sententious that it is not easy to do justice to it by an analysis. Having treated on the words as they refer to Christ himself, he applies them to his people; to whom he recommends it as their grand object—not to please themselves—nor to please men—but in all things to please God. This he urges from—what God is in himself—their relation to him—and their expectations from him. He that pleases God profits himself:—particularly in the enjoyment of his presence. Please God and he will please you. He will never leave you; no not in a time of distress and trouble, though all others forsake you. See that promise, *Isa.* xliii. 2. The saints in all ages have found he hath made it good. So Jacob under his sharp trials. *Behold I am with thee.* So Joseph; his master threw him into prison, but the Lord was with Joseph. So Jeremiah when cast into the dungeon. So the three children in the fiery furnace: there was a fourth with them, *like the Son of God.* So Paul: when brought to his trial, all men forsook him, but *the Lord stood by him.* So the first Christians: *persecuted but not forsaken.*

Directions: Make conscience of those duties which are certainly pleasing to him. Be stedfast in his good ways in an apostatizing age. Be not ashamed to own Christ before all the world. Reckon reproaches for his name better than the pleasures of sin. Assert the purity and spirituality of gospel-worship. Keep up religion in your families. Be good in bad times. Pray for and love those ministers that have been instrumental for your spiritual good, whatever dirt is now thrown in their faces, and though you never get more good by them. Forget not to distribute to the necessities of God's people. Be patient and meek towards them that wrong you. Do your duty to those in authority, and conduct yourselves, as *Daniel* did, against whom they had nothing, *save in the matter of his God.* In a word, walk as becometh the gospel. *Phil* ii. 16.——Use of comfort under sufferings.—Pleasing God does not secure against suffering from men; sometimes it rather exposes to it; but it takes away the sting and venom of suffering. The presence of God in a time of affliction is exceedingly precious. Be not troubled in your thoughts about what you may undergo. If God be with you, all will be well. If God comes when the cross comes, the weight of it will never hurt you. What is a prison when God is there? We have more reason

to be afraid of prosperity, with God's absence, than of adversity, with God's presence. A good God will make every condition to be good. It is not a prison but a palace where God is; and they that do the things that please him, may be assured whatever condition they may be in, the Father will not leave them alone. Ministers may leave you; ordinances may leave you; creature enjoyments may leave you; but God never will. O bless his holy name.

Lastly; Be tender of them that differ from you because they dare not displease God. Pass a charitable interpretation on our laying down the exercise of our ministry. There is a greater judge than you, who must judge us all at the last day; and to this judge we can appeal, before angels and men, that it is nothing but conscience toward God and fear of offending him that puts us upon this dissent. I censure none that differ from me, as though they displease God. But as to myself, should I do thus I should certainly violate the peace of my own conscience and offend God; which I must not do, no not to secure my ministry, though that is, or ought to be, dearer to me than my life. And how dear it is, God knoweth. Do not add affliction to affliction: be not uncharitable in judging of us, as if through pride, faction, obstinacy, or devotedness to party, or (which is worse than all) opposition to authority, we dissent. The judge of all hearts knows that it is merely from these apprehensions which (after prayer and the use of all means) yet continue, that doing [otherwise] we should displease God. If we be mistaken, I pray God to convince us. But however things go, God will make good this truth to us, that *our Father will not leave us alone;* for it is the unfeigned desire of our soul in all things to *please God.*

WORKS. A Commentary, or Sermons, on *Rom.* viii. 1.—4.—Treatise on holy Dedication, personal and domestic.—Fun. Serm. for Mr. *M. Martin.*—Another for Mr. *Vines,* with an account of his life.—Another for Mr. *Case,* with a narrative of his life and death. The Life of Mr. *Whitaker.*—Two Sermons in Morn. Ex. Serm. at St. *Paul's, Oct.* 26, 1656.—Serm. bef. Lord Mayor, *&c.* at the *Spittle.*——*Wood* is mistaken with respect to his Concern in *Pool's* Contin.

ST. MATTHEW, FRIDAY-STREET, [R. 150l.]

HENRY HURST, M. A. Fellow of *Merton Col. Oxf.* He was there noted for a smart disputant; and was generally respected in *London* as a preacher. After his Nonconformity

he was for several years domestic chaplain to the earl of *Anglesea*. Even *Wood* gives him the character of "a learned and religious Nonconformist." He was diligent and unwearied in his ministerial labours to the last. He died of an apoplexy on *Monday* morning (*Apr.* 14, 1690,) having gone through his work the *Lord's day* preceding as usual. He had a son among the Dissenters at *Nayland* in *Suffolk*. His funeral sermon was preached by Mr. *R. Adams*.

§ The following is an extract from it. He was the son of the Rev. and learned Mr. *Henry Hurst*, minister of the gospel at *Mickleton* in *Gloucestershire*, where he lived to a good old age, labouring with great success. This hopeful and obedient son, when ripened for the university in school-learning, wherein he excelled the generality, was placed under Dr. *H. Wilkinson* at Oxford, who finding him to make a rapid progress in Philogical and Philosophical studies, as well as in the practice of real piety, was ready to assist in procuring him a Fellowship in Merton College, where being elected he was soon distinguished by his public exercises, and particularly by some sermons before the university, against the Pelagian doctrine, which he was prevailed upon, though with great diffidence, to publish. His learned tutor prefixed to them an epistle greatly to the credit of the author. His character as a scholar, a preacher, and an exemplary christian, occasioned him to be chosen by a majority of the parishioners at St. *Matthews*, in preference to another candidate, who was afterwards bishop of London-Derry. Here Mr. *Adams* renewed his acquaintance with him, and ever found him to be a person of great humility, good temper and moderation: very ingenious and judicious; ready to communicate his thoughts, on due deliberation, when desired, upon difficult cases, in regard to which he often afforded satisfaction to his brethren in the ministry, as well as to private christians. The soundness of his judgment was discovered in his manner of handling several cases in the Morning Exercises.

He was obliged to give up the exercise of his public ministry, because, notwithstanding his moderation, he could not comply with the terms of the Uniformity act, after much prayer and fasting. But he expressed his hopes of being restored; and in the mean time he took all opportunities, because necessity was laid upon him to preach the gospel, to do what he could for the good of souls, both privately, and publicly in preaching and from the press. One of his publications

tions he dedicated to the learned Earl of *Anglesea*, in whose family he exercised his ministry. He had several invitations from those that knew his worth, to preach publicly in his native county, as well as at *Ashford* in Kent, when he visited his first wife's relations. He ventured to comply, and none informed against him. While he enjoyed liberty, he was in labours more abundant. Besides his constant preaching in his own parish, he had a weekly lecture at *Highgate*, and he took great pains in instructing the rising generation, which he did in a most clear and profitable method. Several who were acquainted with his writings on some parts of scripture, urged him to publish similar annotations on others of the sacred books. But his sudden death gave him rest from all his labours, and his works follow him. His age is not mentioned.

WORKS. Sermons on the Inability of the Natural Man, *&c.* Revival of Grace in its Vigour and Fragrancy.—Funeral Sermon for Mr. *Cawton*.—Αναμνησις Ευχαριστικη, or Sacred Meditations on the Death of Christ—Annot. on *Ezek.* and the Minor Proph. in *Pool*'s Contin.—Four Sermons in Morn. Ex.

ST. MICHAEL'S, CORNHILL, [R. S. 151l. 16s. 8d.]

PETER VINKE, B. D. Fellow of *Pemb. Hall, Camb.* Mr. *Howe* preached his funeral sermon, from whence the following account of him is extracted. He was the son of a noted citizen of *Norwich*; whither his ancestors (who were early Protestants in *Flanders*) were seasonably transported by providence, when the Reformation was there struggling for birth amidst the rage of persecution. He has often been heard to say, "He reckoned it a greater honour to have descended from so pious ancestors, than if he could have derived his pedigree from the greatest princes." From his youngest years he appeared to be formed and designed for multiplying the offspring of the everlasting Father, from his remarkable seriousness and habitual reverence of the Divine Majesty, together with an uncommon fondness for books, and desire of learning. He very early began his preparation for that sacred employment to which he afterwards betook himself. In a little time he made great improvement, and discovered such quickness of apprehension, solidity of judgment, strength of memory, and liveliness of imagination, without exorbitance, as seldom meet together. And he was so much more diligent than the usual method of education obliged him to be, that his parents, while he was under their

eye, have thought it requisite to hide his books, lest he should injure his health. He went to the university in his 14th year, and remained many years a Fellow of his college, and an ornament to it. He might be fitly stiled a universal scholar. His accurate skill in the *Latin* tongue was much remarked in the university. When he took his degree, the professor, having held his dispute with him longer than ordinary, (he continuing to answer in neat and elegant *Latin*) acknowledged that it was designed to give him an opportunity to entertain the auditory with the judgment and eloquence which appeared in his answers. He wrote a weekly account of the more remarkable things which occurred to him, in *Latin*, (which he continued till his growing infirmities put a stop to it) from whence it appeared, that to express himself with elegance in that language was become familiar to him.

When he had passed through his long course of academical studies, he was called to *London*, where he shone as a bright light in two churches successively: viz. at St. *Michael's, Cornhill*, which he quitted upon another person's claim, more from an indisposition to contend, than from a defect of title; when he was immediately chosen to a neighbouring church, (probably *St. Katherine Creed-church*, where *Newcourt* mentions him as curate,) and where he continued till *Aug.* 24, 1662; when, not satisfied with some things in the Act of uniformity, he calmly quitted his station, but not his ministry; which he exercised, when desired, in separate assemblies, with only the favour of connivance, and ordinarily, for many years, in his own house; whither he drew a considerable audience, and where he sometimes administered the Lord's-supper, though he did not decline all communion with the established church; whereupon, as he sometimes observed with regret, he incurred the anger of some, that he went so far, and of others, that he went no farther.—His memoirs of himself discover such a rich vein of piety through the whole, that no serious man could read them without being deeply affected. Whatsoever was remarkable relating to himself, his family, or the church of God, is punctually set down, and intermixed with the pious breathings of an holy devout soul, and ejaculatory supplications for others are very frequent. If any one, even a servant in his family were sick, it is noted down with the greatest tenderness and compassion. There are expressions of a steady trust in God in reference to all his concerns, both of this world and that which is to come.—His charity to the distressed was very exemplary,

and

and much more the pity which wrought in his heart towards those whom he could not relieve. His humility shone through all his excellencies: he was great in every one's eyes but his own. He was remarkably fond of retirement, though no man had more opportunity to multiply acquaintance; yet where he was acquainted, he was a most pleasant and delectable friend.—His special gratitude for divine mercies was very observable.—From his memorials it appears, that he was much in admiring God for what he had done for him and his, especially for assisting him in his ministerial work, and particularly at the Lord's supper. He continued preaching to the last, and died at *Darlston* in *Hackney* parish, where he spent the latter part of his time, *Sept.* 6, 1702.

WORKS. Four Sermons in Morn. Ex.—A Serm. before the Lord-Mayor at *St. Paul's*, on *Heb.* xi. 1.—Annot. on *Acts* in *Pool's* Contin.—Latin Poem, *Ad tumulum viri quam clarissimi*, R. Vines; at the end of *Jacomb's* fun. serm. for him.

ST. MICHAEL'S, CROOKED-LANE, [R. 100l.]

Mr. CARTER.

Mr. THOMAS MALLERY was ejected from this lectureship. He was very exemplary in his conversation, and very faithful in his ministry.

WORKS. Sermons on *Rom.* viii. 38, 39.—A Sermon in the Morn. Ex. on suitable conceptions of God in duty. He, with Mr. *Greenhill* and Mr. *Caryl*, prefaced a Discourse of Mr. *Malbon's*.

ST. MICHAEL'S, WOOD-STREET, [R.]

Mr. THOMAS PARSON, Fellow of *Pemb. Hall, Camb.* He was much respected among the city ministers. After being silenced, he took a great deal of pains in fitting *Gouldman's* Dictionary for the press. The excellent epistle prefixed to it is his, as also is the Index of authors, which he consulted and carefully searched, though his name is not mentioned. He hath a sermon in the *Morn. Ex.* at *St. Giles's*, upon *Saving faith.*

ST. MICHAEL'S, QUEENHITHE, [R. S.]

Mr. THOMAS DAWKES. A very melancholy divine.

ST. MICHAEL'S, QUERN, [R. S.]

MATTHEW POOL. M. A. Of *Eman. Col. Camb.* Son of *Francis Pool*, Esq. born in the city of *York*. *Richard*, the grandfather, was descended of the ancient family of the

*Poles** of *Spinkhill* in *Derbyshire*. Being driven thence upon occasion of his inclination to the Reformation, he lived at *Sike-house*, and afterwards at *Drax Abbey* in *Yorkshire*, near which place Mr. *Matthew Pool* had 100l. per ann. left him by his father, who married alderman *Toppin*'s daughter of *York*. He was very facetious in his conversation, very true to his friend, very strict in his piety, and universal in his charity. He set on foot a good and great project for maintaining young men of ability, studiousness and piety, at the universities, in the study of divinity. He had the approbation of the heads of houses in both of them, and nominated such excellent persons for trustees, and solicited so earnestly, that in a little time, about 900*l*. per ann. was procured for that purpose. Dr. *Sherlock*, dean of St. *Paul*'s, was one of those that were educated on this foundation. But this design was quashed by the Restoration.

Mr. *Pool* succeeded Dr. *Tuckney* at *St. Michael's*, where he continued about fourteen years, till the *Bartholomew-act* passed, and was a very diligent preacher and a hard student. With ten years indefatigable study he finished his *Synopsis Criticorum*, in 5 large volumes folio, which Mr. *Wood* owns to be an admirable and useful work; adding, that "The author left behind him the character of a celebrated critic and casuist." While he was drawing up this work, and his English Annotations, it was his usual custom to rise at three or four o'clock, and take a raw egg about eight or nine, and another about twelve; then to continue his studies till the afternoon was pretty far advanced; when he went abroad, and spent the evening at the house of some friend; at none more frequently than Alderman *Ashhurst*'s. At such times he would be exceedingly but innocently merry, very much diverting both himself and his company. After supper, when it was near time to go home, he would say, "Now let us call for a reckoning;" and then would begin some very serious discourse; and when he found the company was composed and serious, he would take his leave of them. This course was very serviceable to his health, and enabled him to go through the great fatigue of his studies, and it seems a noble example of the *utile dulci*. Were the mirth of our conversation always so closed, it would leave no uneasy reflections behind.

When Dr. *Oates*'s Depositions, *&c.* were printed, Mr.

* So, it seems, the family name was originally spelt, as a correspondent informs the editor.

Pool

Pool found his own name in the list of persons who were to be cut off, as was supposed, for what he had written against the Roman Catholics. This gave him not the least concern, till one night having been at the Alderman's, he took one Mr. *Chorley* to bear him company home; when they came to the narrow passage from *Clerkenwell* to *St. John's court*, two men stood at the entrance, one of whom cried out, "Here he is." Upon which the other said, "Let him alone, for there is somebody with him." Mr. *Pool* asked his friend whether he heard what those men said; adding, "I had been murdered to-night, had not you been with me." This raised in him such an apprehension of his danger, as occasioned him soon afterwards to retire to *Holland*, where he ended his days. But whether or no by a natural death has been doubted. It was generally suspected he was poisoned. § He died at *Amsterdam*, October 1679, aged 56.—His great work on the Bible, is deservedly held in high estimation. It includes not only an abridgement of the *Critici Sacri*, but extracts from a great number of treatises and pamphlets that might have been otherwise lost. It was undertaken by the advice of Bp. *Lloyd*, and patronized by Abp. *Tillotson*, and he obtained a royal patent for the sole printing of it. Mr. *Granger* says of it, "The plan was judicious, and the execution more free from error than seems consistent with so great a work being finished by one man in so short a time." See *Toulmin*'s Edit. of Neal's Hist. vol. iv. p. 374. Note.

WORKS. Besides his *Synopsis Criticorum*—The Blasphemer slain with the Sword of the Spirit; on the Deity of the Holy Ghost, ag. *Biddle*.—A Model for maintaining Students in the University.—A Letter to the Lord *C. Fleetwood*.—*Quo Warranto*; or a moderate Debate about the preaching of unordained Persons, *&c.* written by Appointment of the Assembly.—Evangelical Worship; a Serm. bef. the Lord Mayor, *Aug.* 26, 1660.—*Vox Clamantis in Deserto*; respecting the Ejection of the Ministers.—The Nullity of the Romish Faith.—Dialogue between a Popish Priest and an English Protestant.—A seasonable Apology for Religion, on *Mat.* xi. 9.—Four Serm. in Morn. Ex.—A Poem and two Epitaphs on Mr. *Jer. Whitaker*.—Two on the Death of Mr. *R. Vines*,—Another on that of his Friend Mr. *Jacob Stock*.—A Pref. to PSS. Sermons of Mr. *Nalton*'s, with some account of his Character.—One vol. fol. of *Eng. Annot.* on the Bible, death preventing his going farther than the 58th ch. of *Isaiah*.*

ST.

* Several other persons undertook to compleat the work, viz. The 59th and 60th chapters of Isaiah, Mr. *Jackson* of *Moulsey*. The notes on the rest of

ST. MILDRED'S, BREAD-STREET, [K. 130*l.*]

RICHARD ADAMS, M. A. Fel. of *Braz. Nose Col. Oxf.* His grandfather, Mr. *R. Adams*, was rector of *Woodchurch* in *Cheshire*. He purchased the perpetual advowson. Six of his line and name were devoted to the ministry, and had preached occasionally at that place. At the university this his grandson was a colleague and intimate friend of Mr. *Howe*, who preached his funeral sermon, in which he speaks thus of him: "About fifty years I remember his course. Many a day have we prayed, conferred, and taken sweet counsel together; when he was at once an example and ornament to his college, where he lived respected and beloved by all, but of them most who most knew him, on account of that constant serenity and equality of mind, that seriousness, that humility wherein he excelled; and that industry he used, by which he laid up that great stock of learning and useful knowledge, which made him a *well-instructed scribe, able to bring out of his treasury things new and old*; whereof there is ample proof in the part he bore in the Continuation of Mr. *Pool's Annotations*. In the great city he shone a bright and burning light, till many such lights were in one day *put under a bushel*. And then, though he was constrained to desert his station, he did not desert his master's work, but still he was with God, and God was with him.—As to his domestic relations, knowing so much of him, I cannot but lament their loss. Even those to whom he was not naturally related, desired that a public testimony of him might remain, that he was to them as tender a father as if he had been their own." His humility and self-denial were eminently conspicuous in his taking upon him (after his ejectment) the care of so poor and small a people, (in *Southwark*) and continuing with them to the damage of his own estate, though he had considerable offers elsewhere. His meekness was visible in all his conversation, particularly in his bearing affronts, even from those he had greatly obliged, saying, "I am an unworthy creature, I deserve no better." His candor every one was sensible of who offered, in his hearing,

of Isaiah and on Jer. and Lam. Dr. *Collins*. Ezekiel, Mr. *Hurst*. Daniel Mr. *Cooper*. Minor Prophets, Mr. *Hurst*. The four Evangelists, Dr. *Collins*. Acts, Mr *Vinke*. Romans, Mr. *Mayo*. 1 and 2 Cor. and Galat. Dr. *Collins*. Ephes. Mr. *Veal*. Philip. and Coloss. Mr. *Adams*. 1 and 2 Thess. Mr. *Barker*. Timothy, Titus, and Philemon, Dr. *Collins*. Hebrews, Mr. *Ob. Hughes*. James, Peter, Jude, Mr. *Veal*. Three epist. of John, Mr. *Howe*. Revelation, Dr. *Collins*.

to

to reflect upon any persons behind their backs. When labour and age had worn out his strength, nothing so manifestly troubled him as being necessitated to desist from constant preaching. And notwithstanding all the temporal discouragements he met with in the ministry, his wish was, to the very last, to have both his sons brought up to it. In his last illness, it was observable, that when his head was disordered about other things, he always shewed himself sensible in hearing or discoursing about any thing religious. He was all along apprehensive of approaching death, but his mind was as calm and serene as usual, of which he himself gave this account, *I know in whom I have believed.* There is some account of him in the last edit. of *Wood's Athen. Ox.* vol. II. p. 1023.

WORKS. Funeral Sermon for Mr. *Hurst.*—4 Serm. in Morn. Ex.—Annot. on *Phil.* and *Colos.* in *Pool*'s Contin.—He published two books of his brother Mr. *T. Adams,* and with Mr. *Veal* prefaced several of Mr. *Charnock*'s works.

ST. OLAVE, JEWRY, [V. S.]

Mr. JOHN WELLS, of St. *John's Col. Oxf.* Mr. *Watson,* in his funeral sermon for him, says, "His preaching was plain and profitable, suitable to the capacities of his auditory. He was of an affable disposition; of such candor and ingenuity as to win the affections of many. In him grace and good-nature met. He was of a very forgiving spirit. Kindnesses made a lasting impression upon him, but injuries he forgot. He was very charitable to the poor, many of whom were both clothed and fed by his liberality. He died in *June* 1676, expressing a comfortable persuasion of his love to God and interest in his favour.

WORKS. The Practical Sabbatarian.—Prospect into Eternity.—*Latin* Poem on the death of Mr. *Jer. Whitaker.*—One in *English* on Mr. *R. Robinson.*—Two Serm. in Morn. Ex.

ST. OLAVE, SILVER-STREET, [R. S.]

Mr. THOMAS DOUGLAS. He fell under some scandals, and afterwards travelled, and took the degree of M. D. at *Padua*; returned to *London,* practised physic, and ran in debt. He afterwards went into *Ireland,* and died in obscurity.—[A singular instance of misconduct among the ejected ministers, the relation of which is a proof of impartiality.]

WORKS. A Sober Testimony against sinful Compliances.—Zerubabbel, in defence of the former.

ST.

ST. OLAVE, SOUTHWARK, [R. S.]

WILLIAM COOPER, M. A. He was first settled at *Ringmire* in *Sussex*. His first wife's father, a considerable *Dutch* limner, having got in favour with Abp. *Laud*, begged some preferment for his son-in-law, upon which he gave him this living. But he disappointed the expectation both of his patron and parish, (much to the satisfaction of the more sober and religious part of them) by proving a *Puritan*. He was a critical linguist, no mean philosopher, a quick disputant, and well versed in controversies; a learned expositor, a celebrated historian, and a fine poet, especially in *Latin*. He was chaplain to the Queen of *Bohemia*, (mother to the princess *Sophia* of *Hanover*) and continued in her family at the *Hague* from 1644 to 1648. He was greatly respected by that virtuous princess, and by the sober part of her court. He had free conversation, in Latin, with the foreign envoys, who then resorted to her; and became so well versed in the affairs of *Europe*, as to be reckoned no small politician. He understood men as well as books, and was generally valued and respected by such as knew him; and most by those that knew him best.

§ His Farewell Sermon affords evident proof that he was a man of superior talents. It is an excellent and useful discourse, well suited to the occasion, though it contains nothing on the subject of Nonconformity. It is full of rich sentiment, and abounds with pithy observations. The text is, *Phil.* iv. 9. *Those things which ye have both learned and received, and have heard and seen in me do; and the God of peace shall be with you.* Having considered, 1. The precept respecting the duty of christians to practise what they have heard, and to live up to the duties they have learned, and 2. The promise of the presence of the God of peace, for their direction, assistance, support and comfort, he proceeds to address his hearers by way of exhortation as follows. "Let me now prevail with you all to do the things which you have heard and received. Oh walk in obedience to God, if you would ever enjoy his gracious presence. Many precious truths have been preached among you: many heavenly doctrines have been set before you: many wholesome lessons and faithful admonitions have been given you. Let me now therefore (being for aught I know, as a star setting and rising no more in this horizon; like a lamp going out and shining no more, in this your sacred house of meeting; and as a dying man, whose last breath is now expiring)

piring) let me persuade you, for your own good, to remember what you have heard, to hold fast what you have received, and to practise what you have learned." Many weighty considerations are then urged to inforce this advice, especially such as are derived from the importance of the divine presence and favour, which he observes has this, above all, to recommend it, that it is a lasting good. "Your riches, your comforts, your friends, may be with you to-day, and be gone to-morrow, but his love and favour continue for ever. All things without God are full of vanity and change; but he is a faithful friend, loving at all times. His favour is a sun that knows no setting, and his presence a well of comfort springing to eternal life." Then follow several excellent directions respecting the nature and manner of a christian's obedience, v. g. "It must be according to the unerring rule of God's word. Be like those noble Bereans who examined the grounds of their faith and obedience. Do not offer to God a sacrifice without eyes. Your religion must be a scriptural religion, would you be accepted of God in it.—It must also be cordial without dissembling. Obedience without the heart will bring neither glory to God, nor comfort to us. Take heed lest through your hypocrisy you go to hell in the way of Duty.—Whatever you have heard, do it without reserve. True obedience is universal. One leak in the ship of thy soul may sink it in endless perdition. Lastly, what you have heard, do it constantly and to the end. As God condemns no man before he sins, so neither will he crown any man before he overcomes. We must conquer before we can triumph: we must obtain the crown of eternal glory by a *patient continuance in well doing*. Take heed therefore that you be not carried away with the error of the wicked. Press on towards the mark, hold fast your integrity, and persevere according to what you have received from the Lord, and break through all discouragements for communion with him. In God you have a living spring, when all your vessels are empty. In him you have a sure sanctuary when all your refuges in the world are laid level with the ground. In him you have a glorious sun, when all the blazing stars of creature comforts are extinguished. In him you shall find everlasting friendship, when all your friends according to the flesh, are put to perpetual silence in the grave."

WORKS. A Thanksgiving Serm. before the Parl. on *Zech.* xiii.

xiii. 2.—Three Serm. in Morn. Ex.—Fun. Serm. for Mr. *Christ. Fowler*.—Some *Latin* Verses.—Annot. upon Daniel in Pool's Contin.

RALPH VENNING, M. A. of *Eman. Col. Camb.* was ejected from this lectureship. He was a popular preacher, and much followed. He was a most importunate and prevalent pleader for the poor, who were very numerous in that parish. He yearly got some hundreds of pounds for them; having such a way of recommending charity as frequently prevailed with people to give who had gone to church with resolutions to the contrary. He died March 10, 1673, [aged 53.] His funeral sermon was preached by Mr. *Robert Bragg*.

§ Mr. *Venning*'s Farewell-sermon was on *Heb.* x. 23. *Let us hold fast the profession of our faith without wavering, for he is faithful that promised.* This discourse, which was the second on the same text, appears to have been delivered extempore and inaccurately taken. As there is but little reference to the occasion, the following extracts may suffice.—"It is not enough to hold fast our faith, but the profession of it. Why? The profession of faith is as necessary as the faith itself. See *Rom.* x. 9, 10. An unprofessed faith hath no salvation annexed to it. Now if it is necessary to profess, it is necessary to hold fast, faith; and consequently as necessary to hold fast the profession thereof. To say, *I will keep faith, I will only part with a little profession*, is all one in scripture sense, as to part with faith itself. Faith without profession, will do no more for you than profession without faith. Observe what the apostle speaks, Heb iii. 14. *We are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end:* not else—It is a manly act to *hold fast that which is good*, but childish to let it go.—It is also a christian act; that which distinguishes a christian from a hypocrite. *Heb.* x. 37.—I promised you some helps [or directions] with which I shall conclude this discourse: I pray God I may not say, *preaching too.* Would you hold fast? then 1. Take heed of every sort of men that make religion a trade to get money by (1 Tim. vi. 35.)—*Men of corrupt minds, supposing that gain is godliness*; or as most read it, that *godliness is gain*, a mere trade. 2. Take heed of the error of the wicked (2 Pet. iii. 17.) who say, *It is vain to serve God.* If ye lose *for* him ye shall not lose *by* him. 3. Lay up the word of faith in a good and honest heart. *Luke* viii. 15. If it be only in your hands or head, it will be gone; but if it be in your hearts you will never let it go. The purity of the heart is the best preserva-

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tive of the faith. 1 Tim. iii. 9. 4. Look much to, and often consider, Jesus Christ the author and finisher of your faith. Think how he humbled himself and became poor that we might be rich. Think what a good confession he made before *Pontius Pilate*, and how he was obedient unto death. Think how he conquered death by dying, &c. and shall we leave such a Christ as this? Can you look upon Christ and leave the profession of your faith? It cannot be. Keep Christ before your eyes, make him your pattern, and you will not, you cannot do amiss. I shall shut up all in the words of *Jude*, verse 20, 21."

WORKS. Warning to Backsliders.—Way to Happiness.—Mercy's Memorial.—*Canaan's* Flowings; or Milk and Honey.—Orthodox and miscell. Paradoxes.—The new Command renewed. Mysteries and Revelations.—Things worth thinking on.—Sin the Plague of Plagues.—His Remains, [with his Portrait.]

SAMUEL SMITH, M. A. Lecturer in the same place. He had before been cast out of the sequestered living of *Bodenham, Herefordshire*. He was afterwards pastor to a small congregation of Dissenters at *Windsor*, where he died, 1714, and was succeeded by Mr. *Sheffield*.

ST. PANCRAS, SOPER LANE, [R. S.]

Mr. GEORGE COKAYN. After his ejectment he was pastor of a congregational church in the city, and many eminent citizens adhered to him; among whom were Alderman *Titchbourn*, *Ireton*, *Wilson*, Sir *John Moor*, &c. After many labours in the service of his master, and some sufferings for him, he quietly ended his days, and was carried to his grave in peace, with a numerous attendance of devout mourners. He was succeeded by Mr. *John Nisbet*.

WORKS. A Serm. before the Parl. *Nov.* 29, 1648.—Divine Astrology; a Fun. Serm. for Col. *W. Underwood*, on *Is.* lvii. 1.—A Pref. Epist. to Mr. *O. Sedgwick's* Fun. Serm. for *Rowland Wilson*, Esq.—He had a hand, with Mr. *Caryl*, in the *Eng. Greek* Lexicon.

ST. PAUL'S, COVENT-GARDEN, [R. 350*l.*]

THOMAS MANTON, D. D. of *Oxf. Univ.* Born in 1620, at *Lawrence-Lydiard*, in *Somersetshire*. Both his father and grandfather were ministers. He was at first minister at *Colyton* in *Devonshire*, and afterwards at *Stoke-Newington*, from whence he came to *Covent-Garden*, where he succeeded Mr. *Sedgwick*. Both *Newcourt* and *Wood* speak of his

his taking orders in 1660, from *Thomas* Bp. of *Galloway*, who, it seems, did at that time ordain such of the *English* clergy as came to him, without oaths or subscriptions.* If those writers supposed, as they seem to have done, that the Dr. who had been a celebrated preacher for many years, remained till then unordained, they were mistaken, for he was ordained by Bp. *Hall*, before he was twenty years of age. And Mr. *Jos. Hill* of *Rotterdam* was positive that he never took any other than Deacon's orders, and never would submit to any other ordination; for it was his judgment that he was properly ordained to the ministerial office, and that no powers on earth had any right to divide and parcel that out at their pleasure. He was in great reputation at the time of the Restoration.§ He was one of the *Savoy* commissioners, and very earnest in his endeavours to get the *declaration* passed into a law; and had it been accomplished he would have accepted the Deanry that was offered him. He was a man of great learning, judgment, and integrity; of great temper and moderation, and respected by all that knew him. Abp. *Usher* used to say, "He was a voluminous preacher;" not that he was tedious for length, but he had the art of reducing the substance of volumes of divinity into a narrow compass. Mr. *Charnock* oft represented him as the best collector of sense of any in the age. He was no fomenter of faction, but studious of the public tranquillity. His generous constancy of mind in resisting the current of popular humour, declared his loyalty to his Divine Master.

He was imprisoned for his nonconformity, and many ways a sufferer; yet kept up a considerable interest at court, and with men of note. The noble Earl (afterwards Duke) of *Bedford*, who had been his parishioner at *Covent-Garden*, was his cordial friend to his death; so also was Lord *Wharton*, and many other persons of considerable quality. He generally had the chair in the meetings of the dissenting ministers of the city, who found the want of his prudence, activity and interest joined together, when he was taken from them. He died *Oct.* 18, 1677, leaving behind him the general reputation of as excellent a preacher as this city or nation hath produced. Dr. *Bates*, in his funeral sermon for him, says, "A clear judgment, rich fancy, strong memory,

* Burnet's Hist. of his own Times, vol. 1. p. 132.

§ A curious account of a long conversation which he once held with K. Charles II. relating to the Nonconformist ministers, may be seen in a letter of his to Mr. Baxter, who has given it at length in his Life, Part iii. p. 37.

and happy elocution met in him, and were excellently improved by diligent study." [He was endowed with extraordinary knowledge in the scriptures, and in his preaching gave a perspicuous account of the order and dependence of divine truths.—His discourses were clear and convincing, so as to be effectual not only to raise a short commotion in the affections, but to make a lasting change in the life. His doctrine was *the truth according to godliness*. He did not entertain his hearers with impertinent subtilties, empty notions, intricate disputes, &c. but preached as one who had always before his eyes the glory of God and the salvation of men; both in respect to his matter and his expression, in which he had a singular talent.

Dr. *Wm. Harris*, in the *Memoirs* of his life, mentions the following anecdote of him: "Being to preach before the lord-mayor, the court of aldermen, &c. at St. *Paul's*, the Dr. chose a subject, in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But as he was returning from dinner with the lord-mayor in the evening, a poor man following him, pulled him by the sleeve of his gown, and asked him if he were the gentleman that preached before the lord-mayor. He replied, he was. "Sir, says he, I came with hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal of what you said; you were quite above me." The Dr. replied with tears, "Friend, if I did not give you a sermon, you have given *me* one, and by the grace of God I will never play the fool to preach before my lord-mayor in such a manner again."]

His style was not exquisitely studied, but far from vulgar meanness. His delivery was natural and free, clear and eloquent, quick and powerful, without any spice of folly, and always suited to the simplicity and majesty of divine truths. His earnestness was such as might soften the most obdurate spirits. "I am not speaking (says Dr. *Bates*) of one whose talent was only in *voice*, who laboured in the pulpit as if the end of preaching were for the exercise of the body: this man of God was inflamed with an holy zeal, and from thence such ardent expressions broke forth as procured attention and consent in the hearers. He spoke as one who had a living faith within him of divine truths. The sound of words only strikes the ear, but the mind reasons with the mind, and the heart speaks to the heart.—He abounded in the work of the

Lord, preaching with unparalleled assiduity and frequency, yet was always superior to others and equal to himself. In the decline of his life he would not leave his beloved work, the vigour of his mind supporting the weakness of his body. As a Christian, his life was answerable to his doctrine. His resolute contempt of the world secured him from being wrought upon by those low motives which tempt sordid spirits from their duty. His charity was eminent in procuring supplies for others when in mean circumstances himself. But he had great experience of God's fatherly provision, to which his filial confidence was correspondent. His conversation in his family was holy and exemplary, every day instructing them in their duty from the scriptures. His humility was great. He was deeply affected with the sense of his frailties and unworthiness. He expressed his thoughts to Dr. *Bates* on this head a little before his death. "'Tis infinitely terrible (says he) to appear before *God the judge of all*, without the protection of *the blood of sprinkling that speaks better things than the blood of Abel.*" This alone relieved him, and supported his hopes; which was the subject of his last public discourse.

§ Dr. Calamy relates a singular anecdote of Dr. Manton in respect to the affair of *Wallingford-house*. He had a summons to attend the meeting there, but no information as to the object of it, though he feared the worst. He went; but in passing a dark entry, he heard a voice in the room where the meeting was held, repeating with vehemence these words, "He must down, and he shall down." He clearly distinguished the voice to be Dr. *Owen's*, and was so much alarmed that he went away. The next day he found the matter explained by the dissolution of the parliament, in order to the deposing of *Richard Cromwell*. This account Mr. *Stretton* assured Dr. Calamy and others, he had from Dr. Manton himself. Mr. Matthew Barker affirmed that he knew this account to be true; [and it agrees with what Mr. *Baxter* relates in his Life; who says "that Dr. *Owen* and his assistants did the main work." Part 1. p. 101. The fact however has been denied.]

Dr. *Manton's* Farewell Sermon is on *Heb.* xii. 1. *Seeing we are compassed about with so great a cloud of witnesses*, &c. It is a useful discourse, and suitable to the occasion, though not very appropriate. The following extract may suffice. "The worthies mentioned in the former chapter, and all the saints of God, recorded as having experienced his

goodness, and the fulfilling of his promises, are called *witnesses*, because they depose a testimony for God, and speak to future generations, to be constant as they were, that they may receive the like reward. We are *encompassed*, or surrounded by a cloud, a vast number, of such witnesses, in every circumstance of duty, temptation and trial. Let us not be slothful, but followers of them. Let faith set patience to work: hold out a little while, and you shall with them inherit the promises. They shall be made good to a tittle, and you shall find, as these holy men did, not one thing fail, of all that the Lord hath spoken. They were exercised, and tossed to and fro, but it succeeded well with them at last. O then, let us hearken to the deposition of these worthy witnesses recorded in scripture, and with such an invincible resolution as theirs, let us hold on our course towards true happiness. If we do not, they that are now proposed as witnesses *to* us, will at the day of judgment be produced as witnesses *against* us. And let us also remember, that we are to continue that testimony to succeeding generations. For not only were the prophets and holy men of God [in times of old] but all God's people are his witnesses also. *Isa.* xliii. 10. By their faith, patience, diligence, constancy and chearfulness under afflictions, they are to give it under their hand and seal to the world, that God is a true and faithful God."

WORKS. A Practical Exposition on *Isaiah* liii.—On the Epistle of *James*.—On the Epistle of *Jude*.—*Smectymnuus Redivivus*; an Answer to an humble Remonstrance.—The Saints Triumph over Death; a Funeral Sermon for Mr. *Chr. Love*.—Four Sermons in Morning Ex.—Several before Parliament on pub. Occasions.—After his death, Twenty Sermons on the *Psalms*, *Acts*, &c.—Eighteen on 2 *Thess.* ii. on the Growth and Fall of *Antichrist*.—Practical Expos. on Lord's Prayer, 8vo.—Several Disc. tending to promote Holiness, 8vo.—5 vols. of Serm. in fol. *viz.* 1st, on the whole cxixth *Psalm*;—2d. 27 Serm. on *Matt.* v.—45 on *John* xvii.—24 on *Rom.* vi. 45 on *Rom.* viii. and 40 on 2 *Cor.* v.—3d, 66 Serm. on *Heb.* xi.—Treatise on the Life of Faith.—Treatise on Self-denial.—Several Serm. on the Lord's Supper.—4th and 5th vols. Select Sermons on several texts.—A piece on Man's Enmity against God.

Mr. PINCHBECK was assistant to Dr. *Manton*, and was ejected with him. He was a man very zealous against the ceremonies.

ST. PETER'S, CHEAP, [R. S.]

ROGER DRAKE, D. D. *Wood* says he was a physician; but he was well known in *London* as a divine. He was concerned with Mr. *Love*, and submitted to the mercy of parliament. He was one of the commissioners at the *Savoy*. Mr. *Baxter* says, he was a wonder of sincerity and humility; and Dr. *Annesley*, "that his writings will be esteemed while there are books in the world, for that stream of piety that runs through them." He always laid by a tenth part of his income for the poor, before he used any of it himself. His last words were "Jesus take me, for I am ready."

WORKS. Sacred Chronology.—Two Serm. in Morn. Ex.—A Boundary to the Holy Mount; ag. Mr. *Humphrey*'s Free Admission to the Lord's Supper.—The Bar Fixed; in Answer to Mr. *H.*'s Rejoinder.—Poems on the Deaths of Mr. *Jer. Whitaker*.—Mr. *Ralph Robinson*,—and Mr. *Richard Vines*.

ST. PETER'S, WESTMINSTER ABBEY.

JOHN ROWE, M. A. of *New Inn Hall, Oxf.* Born at *Tiverton*. He was son of the excellent Mr. *John Rowe* of *Crediton*, whose life is published, and affords remarkable memorandums of christian piety, industry, constancy and courage. He continued at *Oxford* after the university became a garrison, and then was transplanted to *Cambridge*, but returned afterwards to *Oxford*, when things were settled, and was preferred to a fellowship in *Corpus Christi Col.* His first public employment in the gospel was at *Witney* in *Oxfordshire*, where he preached a lecture with good acceptance and great advantage to the souls of his hearers. There fell out a remarkable providence here, which he mightily improved for the conviction of many. Some dissolute persons came to the town to act a play, and had an upper room for the purpose in a private house; where, as they were acting on a market day, the room, being overloaded, fell down, by which several people were killed, and many much hurt. Mr. *Rowe*, upon this occasion preached and printed three sermons, in order to the improvement of this awful providence; which was the more remarkable, as some of the actors had even dared and defied death, and therein the God of life and death.

Mr. *Rowe* was for some time a preacher at *Tiverton*, where he was not without *honour*, though *in his own country*. From thence, on the death of Mr. *Strong*, 1654, he became preacher in the Abbey at *Westminster*, and pastor of the

congregation which Mr. *Strong* had gathered there, of whom many were members of parliament, and persons of quality, residing in *Westminster*. He was a good scholar, well read in the Fathers, and had such a knowledge of *Greek*, that he began very young to keep a Diary in that language; which he continued till his death; but he burnt most of it in his last illness. He was a man of great gravity in conversation, of strict piety, of diligent researches into the mysteries of religion, not contenting himself with superficial notions, but chiefly commending such as tended to practice. After the return of the ejected choristers to the abbey, and organs, there was no farther place for him there. Yet after that and the *Uniformity-act*, he continued faithful to his church, preaching to them often in *Bartholomew-Close*, or wherever else the rigour of the times would allow them to meet with any safety. The expressions with which he closed the last sermon he ever preached are remarkable. "We should not, said he, desire to continue longer in this world than to glorify God, and finish our work; and should be ready to say, Farewell time; welcome blessed eternity. Even so come Lord Jesus." He died *Oct.* 12, 1677. He had a son, Mr. *Thomas Rowe*, a minister in *London*. Both are buried under the same stone at *Bunhill*.

WORKS. Man's Duty of magnifying God's Works.—Fast Serm. bef. the Parl.—The Saint's Triumph.—The Saint's Temptations and Fence.—Immanuel; or Christ's Love explained and applied, &c.—Heavenly-mindedness and Earthly-mindedness.—The Life and Death of his Father.—The Love of Christ in his Intercession.—A Disc. on the Office of the Holy Spirit.—A Disc. of the Trinity.—Sermons on Part of the 1st and 15th Chap. of St. *John*'s Gospel.—After his death, thirty Sermons on the Love of Christ in his Incarnation, *&c.* published by his successor Mr. *Lee*, who prefixed to them some account of the author.

ST. PETER'S, CORNHILL, [R. S. 282l. 10s.]

Mr. WILLIAM BLACKMORE, M. A. of *Lincoln Col. Oxf.* Ordained Deacon by *Prideaux* Bp. of *Worcester*; but he afterwards received classical ordination. He was imprisoned in the Tower with Mr. *Love* and others, but had his parole by means of his elder brother Sir *John Blackmore*, who had sided with *Oliver*, and was his bail; by which means he was very helpful to Mr. *Love* in his trial. At the desire and appointment of the Provincial Assembly of *London*, (to which he was secretary) he drew up that part in the book intitled,

Jus Div. Regim. Eccl. which treats of "ordination by imposition of hands." After *Bartholomew-day* 1662, he lived privately at *Harestreet*, near *Rumford* in *Essex*, to a good old age; preaching once a day gratis in his own hired house. He was particularly useful in catechizing youth. He was a considerable man; a person of moderation and prudence; and distinguished as a peace-maker. A son of his was for many years pastor of a congregation of Dissenters at *Worcester*.

ST. SAVIOUR's, SOUTHWARK. [C. 100l.]

Mr. JOHN CRODACOT and Mr. STEPHEN WATKINS. They were joint [chaplains*] here, and spread the gospel very amicably and successfully. Mr. *Crodacott* was also lecturer at *St. Sepulchre's* on *Lord's-day* afternoon, and on Tuesdays many years, and was much honoured for his works sake. He published nothing but a sermon before the Lord Mayor at the *Spittle*, on the preferableness of heavenly treasures.—Mr. *Watkins* has a sermon in the Morning Exercises.

§ Some just and favourable idea of Mr. *Crodacott* as a preacher, may be formed from his Farewell-sermon, of which, as it is appropriate to the occasion, we shall give a pretty full abstract. *Phil.* iv. 9. *Those things which ye have heard and seen in me, do; and the God of peace shall be with you.* "From this verse we may observe, I. That the people's eyes must be taught by the minister's holiness of life, as well as their ears by his soundness of doctrine. Paul did not preach one thing, and practise another; he practised as he preached. II. That a minister's soundness in doctrine, and holiness of life, lay a great obligation on a people to every commanded duty. Various appellations given to ministers: [among others here mentioned] they are called *the lights of*

* Dr. *Calamy* very improperly speaks of them as joint PASTORS.—The fact is, this was anciently a priory of Nuns: afterwards of Canons Regular; founded and refounded by a Virgin, Norman Knights, and antichristian Prelates. The Chapel of the monastery was in course of time appointed for the use of the neighbouring inhabitants, and at length became their parish church. Afterwards, another parish being united, both the parishes purchased the Conventual Church, and by act of parliament were incorporated under the present name. The church-wardens were constituted a body politic and corporate. In process of time K. James granted the Rectory, &c. in free soccage to the church-wardens and parishioners for a valuable consideration, upon sundry conditions, one of which was that they should provide two able chaplains to preach in the church, whose original stipend was settled at 30 *l.* per *annum* to each; but afterwards increased as it now stands to 100*l.* so that the officiating ministers have ever since been stiled *Chaplains*. Such doubtless were the two persons here mentioned: and this accounts for there being two in exactly the same predicament. There is no instance of any such thing as two Rectors of one parish. Dr. *Calamy* seems not to have attended to this, which led him to make the mistake of calling them "Joint Pastors."

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the world. Without a godly and faithful ministry, the world lieth in darkness, error, sin and misery. We may hence infer, (1.) That to be offended at the light of such a ministry argues a sinful and wretched frame of heart; but to put out the light is worse. It is now thought fit to deny liberty, and thus take from the people the knowledge of salvation: and can there be a more hellish plot than this? Like the church of Rome they have church-extinguishers to put out the light. The reason is, they *hate the light because their deeds are evil.*—(2.) If good ministers be the lights of the world, it nearly concerns the people to believe in the light, to walk in the light, and to walk while the light lasts. *Use* 1. Of Examination. Are your hearts fully possessed with the power of those divine and heavenly truths which you have heard again and again inculcated upon you? Do you make conscience of family duty? Are your houses *Bethels?* houses of God, houses of prayer, habitations of holiness? Do you make conscience of relative as well as of personal duties? When the great God shall arraign thee at the great and fearful day, will thou be able to say, Lord I lived under a soul-betraying, non-resident minister? one that made it his business to *fleece*, not to *feed* the flock; or a blind leader of the blind; or one who by his conversation gave his doctrine the lie? We are able with humble boldness to appeal to the Lord, and to yourselves. Blessed be the God of grace, we can take you to record, that we are pure from your blood. We have not ceased to declare all that the Father hath shewn to us; we have not been affrighted by any man's frowns, nor debauched to conceal any part of it by any man's smiles.—*Use* 2. Of Direction; to which I beseech you to hearken, as these may be my last words to you in this place. An interruption, a suspension of my weak labours among you there will be from this day. But observe, it is no resignation from me or my rev. brother. Then hearken to my words as the words of a dying man; yet not dead, and perhaps I shall not die, but live and declare the word of the Lord to you many a time in this place. My first counsel is, that when the Lord taketh away your ministers, you would be deeply sensible (1.) of the inflicting cause, i. e. the Lord himself. This judgment, threatened *Amos* viii. 11. he inflicts sometimes by death—sometimes by removal—sometimes by deprivation. A time there was when the good priests and Levites were forced to flee their own places and possessions. 2 Chron. xi. 13, 14. Sometimes by suspension. A time there was when the people would not endure

dure faithful *Jeremiah*. A time there was that a law was made, *Speak no more in the name of Jesus*. *Paul*, *Timothy* and *Sylvanus* were forbid to preach to the Gentiles. (2.) The meritorious cause: the inflexibleness of the people under the ministry of the word—the unfruitfulness, formality, lukewarmness, and declining of God's people. Can England, can London plead *not guilty*." After other pertinent advices he adds, "Be earnest with the Lord for a godly faithful ministry, whose labours he is used to bless. Jesus Christ is the greatest patron of all livings: he can present whom he will to this parish, and restore whom he will to a people, as he did Peter out of prison by the people's prayers.—III. In the practice of duty God's people may expect the presence of the God of peace in the worst of times.—Christ hath promised to be *with his ministers always*: in prison, sealing the truth, as well as in the pulpit preaching it. Put this promise in suit by prayer [for *us*] and we shall not cease to pray for *you*. Our sequestring from our preaching work will give us more time for praying work."—He concludes with a solemn caution against apostatizing—from truth of doctrine—purity of worship—and holiness of life. "Beware of itching after novel opinions, and new lights, as dropt down from heaven, but are indeed as the smoke of the bottomless pit. Prize the gospel, and live according to it. Study peace and pursue it. Decline all dividing principles and practices. That you may not either breed or feed circumstantial differences, or substantial divisions, consider, God is the God of peace. May we so live in peace that he may dwell with us here, and we with him hereafter."

THE SAVOY.

Mr. WILLIAM HOOK, A very learned, holy, humble, and useful man. He was some time colleague with Mr. *Davenport* in the church of *New-Haven* in *New-England*. After his return to *England*, he was minister at *Exmouth* in *Devonshire*; and then master of the *Savoy*, and chaplain to *Oliver Cromwell*. He died *March* 21, 1677, about 77 years of age.

WORKS. The Privileges of the Saints on Earth above those in Heaven.—The Slaughter of the Witnesses.—A Serm. in Suppl. to Morn. Ex. and some other things.

ST. SEPULCHRE's, [V. 2701.]

THOMAS GOUGE, M. A. of *Eaton School*, and *King's Col. Oxf.* Son of the eminent Dr. *William Gouge* of *Black-*

Blackfriars. He was born at *Bow*, near *Stratford*, *Middlesex*. [After he had taken his degrees, he left the university and his fellowship, being presented to the living of *Colsden* in *Surrey*, where he continued two or three years, and then removed to *St. Sepulchre*'s in *London*, in 1638, a large and populous parish, in which, with solicitude and pains, he discharged all the duties of a faithful minister twenty-four years. Besides his constant preaching, he was diligent and charitable in visiting the sick; not only ministering spiritual counsel and comfort to them, but liberally relieving the necessities of the poor. Every morning through the year, he catechized in the church, chiefly the poorer sort, who were generally the most ignorant, and especially the aged, who had most leisure. To encourage them to come for instruction, he once a week distributed money among them; but changed the day, to oblige them to a constant attendance. As for the poor who were able to get their own living, he set them to work, buying flax and hemp for them to spin. He paid them for their work, and sold it as he could among his friends. By this means he rescued many from idleness, poverty, and vice. This course of his gave the first hint to Mr. *T. Firmin* of that plan of his for employing the poor, which met with such general applause.

Mr. *Gouge*'s piety towards God, the necessary foundation of all other virtues, was great and exemplary, yet still and quiet; much more in substance than in shew. It did not consist in finding fault with others, but in the due government of his own life and actions; *exercising himself continually to have a conscience void of offence towards God and man*; in which he was such a proficient, that, after a long and familiar acquaintance with him, it was not easy to discern any thing in him which deserved blame. So great was his modesty, that he never appeared, either by word or action, to put any value upon himself. In regard to the charities he procured, he would rather impute them to any, who had the least concern in obtaining them, than assume any thing to himself. When he quitted his living of *St. Sepulchre's*, upon *some dissatisfaction** about the terms of conformity, he forbore preaching; saying, "There was no need of him in *London*; and that he thought he might do as much or more good in another way, which could give no offence. Though afterwards, (being *better satisfied of some things* he had

* The words distinguished as above, it is to be remembered, are those of one who had himself expressed his full assent and consent.

doubted

doubted of before,) he had licence from some of the bishops to preach in *Wales*, when he took his annual journey thither, where he saw great need of it, and thought he might do it with great advantage among the poor, on account of his charities there. He was clothed with humility, and had in a most eminent degree that ornament of a meek and quiet spirit. He was not only free from anger and bitterness, but from all affected gravity and moroseness. His conversation was affable and pleasant. A wonderful serenity of mind was visible even in his countenance. He was hardly ever merry, but never sad; and upon all occasions appeared the same: always chearful, and always kind; ready to embrace and oblige all men; and if they did but fear God and work righteousness, he heartily loved them, how distant soever from him in judgment about things less necessary, and even in opinions that he held very dear.

But the virtue which shone the brightest in him, and was his most proper and peculiar character, was his *Charity* to the poor. God blessed him with a good estate, and he was liberal beyond most men in doing good with it;] which indeed he made the great BUSINESS OF HIS LIFE, to which he applied himself with as much constancy and diligence as other men labour at their trades. He sustained great loss by the Fire of *London*, so that (when his wife died, and he had settled his children) he had but 150*l. per ann.* left; and even then he constantly disposed of 100*l.* in works of charity. [He had a most singular sagacity and prudence in devising the most effectual ways of doing good, and in disposing of his charity to the greatest extent, and the best purposes; always, if possible, making it serve some end of piety or religion: *e. g.* instructing poor children in the principles of religion, and furnishing grown persons, who were ignorant, with the Bible, and other good books; strictly obliging those to whom he gave them, to a diligent reading of them, and enquiring afterwards how they had profited. In his occasional alms to the poor, the relief he gave them was always mingled with good counsel, and as great a compassion for their souls as their bodies; which, in this way, often had the best effects. For the nine or ten last years of his life, he almost wholly applied his charity to *Wales*, where he thought there was the most occasion for it; and he took great pains to engage the assistance of other persons in his own designs,] and to stir up the rich, in whom he had any interest, to works

of

of charity in general; urging them to devote at least the TENTH of their estates to this use.

When he was between sixty and seventy years of age, he used to travel into *Wales*, and disperse considerable sums of money, both his own, and what he collected from other persons, among the poor labouring persecuted ministers. [But the chief designs of his charity there, were to have poor children taught to read and write, and carefully instructed in the principles of religion; and to furnish persons grown up with the necessary means of religious knowledge.] With a view to the former, he settled three or four hundred schools in the chief towns; in many of which women were employed to teach children to read, and he undertook to pay for some hundreds of children himself. With a view to the latter, he procured them Bibles, and other books of piety and devotion, in their own language; great numbers of which he got translated, and sent to the chief towns, to be sold at easy rates to those that were able to buy them, and given to such as were not. In 1675 he procured a new and fair impression of the Welch Bible and liturgy, to the number of 8000; one thousand of these were given away, and the rest sold much below the common-price. He used often to say with pleasure, that he had two livings, which he would not exchange for the greatest in England; viz. *Christ's Hospital*, where he used frequently to catechize the poor children; and *Wales*, where he used to travel every year (and sometimes twice in the year) to spread knowledge, piety and charity.

A certain author * insinuates, that his charities in *Wales* were only to serve a *party*, and that the visible effect of them is, the increase of the *Dissenters*. This reflection on his memory is as false as it is invidious. For he was so far from that narrowness of spirit, or bigotry to the interest of the Dissenters, that he procured the *Church Catechism*, with a practical exposition of it, and the *Common-Prayer*, to be printed in *Welch*, and freely given to the poor; as well as *The Whole Duty of Man*, *The Practice of Piety*, and other practical books, containing such things only as good Christians are generally agreed in, and not one to persuade people to Nonconformity. If the growth of *Dissenters* in *Wales* be an effect of the increase of *knowledge* there, we can't help that. They whose consciences are enlightened and moved by the word of God, will be always disposed to pay a greater veneration to divine truths and ordinances than to such usa-

* Mr. *Wynne*, in his edition of *Powel*'s Hist. of *Wales*.

ges

ges as are merely human; and will be naturally apt to scruple those things that want the sacred impress of divine authority. And if this gentleman thinks the best expedient to prevent this, is to keep the people in the same state of ignorance they were in during the period of which his history treats, he has the Papists on his side, but it is hoped none that understand Protestant principles.

While Mr. *Gouge* was doing all this good, he was persecuted even in *Wales*, and excommunicated, for preaching occasionally, though he had a licence, and though he went constantly to the parish-churches and communicated there. But, for the love of God and men, he endured these and all the difficulties he met with, doing good with patience and with pleasure. So that, all things considered, there have not, since the primitive times of christianity, been many among the sons of men to whom that glorious character of the Son of God might be better applied, "that he went about doing good." He died suddenly in his sleep, *Oct.* 29, 1681, aged 77. His funeral sermon was preached by Dr. *Tillotson*, afterwards Abp. of *Canterbury*, [from which the above account is principally extracted.] Mr. *Baxter* says, "He never heard any one person speak one word to his dishonour, no not the highest prelatists themselves, save only that he conformed not to their impositions."

WORKS. The Principles of Religion explained in Q. and A. (as valuable as most books of the kind.)—A Word to Sinners.—A Sermon on Good Works.—Christian Directions to walk with God.—The surest and safest way of Thriving, *viz.* by Charity to the Poor. [An excellent piece, worthy the serious perusal of all who are blessed with this World's Good.]—The young Man's Guide through the Wilderness of this World.—The Christian Housholder.—Sermons exciting England to Gratitude, *&c.*

Mr. WILLIAM ADDERLY was ejected from this Lectureship.

ST. STEPHEN'S, WALBROOK, [R. S. 1001.]

THOMAS WATSON, M. *A.* of *Eman. Col. Camb.* where he was noted for being a hard student. He was so well known in the city for his piety and usefulness, that though he was singled out by the *Friendly Debate*, he yet carried a general respect from all sober persons along with him to his grave. [He was a man of considerable learning, a popular but judicious preacher, (if one may judge from his writings) and eminent in the gift of prayer. Of this the following anecdote

Thomas Watson?

Minister of St. Stephens, Walbrook, London?

Published by Sutton & Son, Paternoster Row.

UNIV. OF MICH.

necdote is a sufficient proof:] Once on a lecture-day, before the *Bartholomew-act* took place, the learned Bp. *Richardson* came to hear him, who was much pleased with his sermon, but especially with his prayer after it, so that he followed him home to give him thanks, and earnestly desired a copy of it. "Alas! (said Mr. *Watson*) that is what I cannot give, for I do not use to pen my prayers; it was no studied thing, but uttered, *pro re nata*, as God enabled me, from the abundance of my heart and affections." Upon which the good Bishop went away wondering that any man could pray in that manner extempore. After his ejectment he continued the exercise of his ministry in the city as Providence gave opportunity, for many years; but his strength wearing away, he retired into *Essex*, and there died suddenly in his closet at prayer.

§ In the collection of Farewell-sermons, there are three by Mr. *Watson*: viz. two delivered *Aug.* 17. and the third on the Tuesday following. The first is on *John* xiii. 34. *A new commandment give I unto you, that ye love one another*, &c. It discovers much of the spirit of the gospel, particularly in recommending love to enemies and persecutors. The 2d is on 2 *Cor* vii. 1. *Having these promises, dearly beloved, let us cleanse ourselves.* In the former part of it he insists largely on "the ardent affections of a right gospel minister towards his people." This head he closes thus. "I have now exercised my ministry among you for almost sixteen years; and I rejoice and bless God, that I cannot say, *The more I love you the less I am loved*: I have received many signal demonstrations of love from you. Though other parishes have exceeded you in number of houses, yet I think none for strength of affection. I have with much comfort observed your reverend attention to the word preached. You rejoiced in this light, not for a season, but to this day. I have observed your zeal against error in a critical time; your unity and amity. This is your honour. If there should be any interruption in my ministry among you, though I should not be permitted to preach to you again, yet I shall not cease to love you, and to pray for you. But why should there be any interruption made? Where is the crime? Some indeed say that we are disloyal and seditious. Beloved, what my actions, and sufferings for his Majesty have been, is known to not a few of you. However, we must go to Heaven through good report and through bad report; and it is well

well if we can get to glory, tho' we press thro' the pikes. I shall endeavour that I may still approve the sincerity of my love to you. I will not promise that I shall still preach among you; nor will I say that I shall not. I desire to be guided by the silver thread of God's word and providence. My heart is towards you. There is, you know, an expression in the late act, That we shall now shortly be as if we were naturally dead. And if I must die, let me leave some legacy with you." Then follow twenty admirable directions, well worthy the frequent perusal of every christian. He closes them thus: "I beseech you treasure them up as so many jewels in the cabinet of your breasts. Did you carry them about you, they would be an antidote to keep you from sin, and a means to preserve the zeal of piety flaming upon the altar of your hearts. I have many things yet to say to you, but I know not whether God will give me another opportunity. My strength is now almost gone. I beseech you let these things make deep impressions on all your souls. Consider what hath been said, and the Lord give you understanding in all things."

The last discourse, *Aug.* 19. is on *Isa.* iii. 10, 11. *Say ye surely it shall be well with the just—woe to the wicked*, &c. Many excellent passages might be quoted from this sermon, as well as from the preceding; but as so many of this author's works are before the public, and are still so well known, the editor must restrain his inclination.

WORKS. Three treatises. 1. The Christian's Charter. 2. The Art of Divine Contentment. 3. A Disc. of Meditation; with several occasional sermons.—The Beatitudes; Christ's Serm. on the Mount: to which are added—Christ's Fulness; the preciousness of the Soul; the Beauty of Grace; the Spiritual Watch; the Heavenly Race; the Sacred Anchor; the Trees of Righteousness; the Perfume of Love; the good Practitioner.—The godl· Man's Character.—A word of Comfort to the Church of God.—The doct. of Repentance.—Religion our true interest, on Mal. iii. 16—18.—The mischief of Sin.—A Divine Cordial; or Privilege of those that love God.—The holy Eucharist.—A Plea for the Godly; or Excellence of the Righteous.—Heaven taken by storm.—The Saints' Delight.—Fun. Serm. for Mr. Hodges; for Mr. Wells; for Mr. Henry Stubbs; for Mr. Jacob Stock.—Fast Serm. bef. H. of Com. 1649.—Sermons bef. Lord Mayor on pub. occ.—4 Serm. in Morn. Ex.—P.H.S. A Body of Div. in 176 Serm. on Assemb. Cat. with five others, and a head of the author. This is prefaced by Mr. Lorimer, and recommended by Dr. Bates, Mr. Howe, and 24 other ministers.—*This catalogue of his works is more compleat*

compleat than that in the former edition.—In the last, several others are proposed to be printed.

ST. SWITHIN's, [R. S. 140l.]

Mr. JOHN SHEFFIELD, of *Peter-house, Camb.* He was addicted to seriousness and piety from his youth. He spared no pains in preaching or praying, while the times allowed the public exercise of his ministry, or in discourse that tended to edification. He made conscience of improving his time in all his transactions with other persons. His life was an example of his book upon conscience. He formed his sermons not from monastic contemplations in his cell, but took for a ground-work such things as occurred from observations on mankind, as well as from self-reflection. How much he picked up from his conversation with men, to warn and advise them against *vain excuses for sin*, his facetious book on that subject sufficiently testifies. He was well skilled in books as well as in men, and had a genius both for witty and divine poetry, and many of the curious branches of learning. After his expulsion from his church in *London*, he retired to *Enfield*, where he continued his ministry as opportunity offered. He died in a good old age, and retained his faculties to the last. An uncommon liveliness appears in all his writings, particularly in the book last mentioned, which was drawn up in advanced life.

WORKS. A good Conscience the strongest Hold.—The Sun of Righteousness, *&c.*—The Hypocrite's Ladder.—A Catechism.—Poems on the Death of Mr. *Jer. Whitaker*, Mr. *R. Robinson*, and Lady *Armine*.—Discourse of Excuses for living in Sin.—A Serm. in Morn. Exercises.

ST. THOMAS's, SOUTHWARK.

MR COBB is mentioned as the person ejected from this living, of whom no account is given. The Lecturer of this parish, who was ejected at the same time, and whose Farewell-sermon appears in the collection, was

Mr. BEREMAN. All that Dr. Calamy says of him is, that he was "A very pious and sober person, and a good preacher. He lived many years after his ejectment, in *Hoxton-square*, preaching only occasionally."

§ It is much to be lamented, and indeed very surprising, that a more ample account of Mr. *Bereman*'s character and history should not have been procured, as he appears, from his Farewell sermon, to have been one of the ablest preachers of

of his time; and especially as he was a man of considerable fortune, and of equal benevolence; for he left his estate to charitable uses. Alms-houses for eight poor women were built in *Hoxton*, with a small endowment, by his liberality. Of these, *Maitland*, in his History of *London*, says, "This Alms-house, situate in Alms-house-yard, in Hoxton, was built about the year 1701, by Mr. *Baremere*, a Presbyterian minister, for eight poor women, who have only a yearly allowance of half a chaldron of coals each." This is not true: the quantity was larger, and there was a quarterly stipend, both of which have been of late increased. These Alms-houses were built by Mr. Bereman before his death; and it appears that in one of the apartments, which was better fitted up than the rest, and which had an opening into his own garden, he used at stated times to attend and pray with the poor women who inhabited these rooms, and give them a word of exhortation. The door through which he used to enter is still to be seen, though fastened up.

But a much more extensive charity than this was devised by his will, and left to the discretion of his trustees. From the produce of his estate, the value of which has considerably increased, many necessitous persons in private life, as well as many poor Dissenting ministers, have been essentially relieved, and several students for the ministry have been greatly assisted in the pursuit of their academical studies; as also some in Grammar-learning*: a charity which the Dissenters greatly need. To supply, in some measure, the deficiency in the biographical account of this excellent man, an abstract will be given of his Farewell discourse; which appears to have been furnished by himself, as it is more accurate than most in the volume; and the rather as this seems to be his only publication, which is probably the reason of his being so little known. He introduces it thus:

"Beloved, I know you are not ignorant, that I am called upon, by authority, to depart from you; which for conscience-sake we must obey. And were it not for the breach of conscience, I think I could be content to undo myself to stay with you. I shall now, in love and tenderness, take my leave of you all, with that large portion of scripture, in the xxth of the *Acts*, from the 17th verse to the end. They were Paul's parting words to the Ephesians. *And from Mi-*

* The editor writes this from personal knowledge, having for many years had the pleasure of receiving considerable sums for these purposes from the late worthy Mr. John Ellicott, who was one of the Trustees.

letus

letus he sent to Ephesus, and called the elders of the church .....and they all wept sore, sorrowing most of all for the words he spake, that they should see his face no more.—Beloved, I have read unto you the words of a departing minister to his hearers. The case being my own, I thought I could not pitch upon a more fit passage to take my farewell withal." In giving an analysis of the apostle's words, he introduces a modest vindication of himself, as having *taught publicly and from house to house—testifying repentance towards God and faith towards our Lord Jesus Christ*, and not spending his time about frivolous ceremonies. "Though, says he, I cannot say that I have *declared all the counsel of God*, through grace I can say, that I have not *shunned* to declare any of it. I bless the Lord, I can with a good conscience safely say, *I have coveted neither your silver nor gold;* neither am I a penny the richer for what I have received of you. It was not a desire of any thing of yours that made me first accept of this place. Yet this I shall say for your honour, that you have liberally bestowed your favours upon me."—Having considered Paul's *exhortation*, as suitable for such a parting occasion, he thus proceeds—"So now I am come unto you this day as a dying man (for you know, when this day is gone I must no more preach among you) and I know you are here come to see what I shall leave you for your legacy. Take these twenty things as counsel and advice from a dying man. And Oh that they may remain with you when I am dead!—*First*, I shall give you ten by way of caution. As you tender the welfare of your souls,—1. Take heed of breaking the Sabbath.—2. Beware of idolatry, and keep your garments undefiled with the mark of the beast.—3. Take heed of apostacy and a backsliding spirit.—4. Beware of covetousness: through this a man will lie, with Ananias; steal, with Achan; murder, with Aban; betray, with Judas.—5. Avoid evil company; for their steps tend to perdition.—6. Have a care how you offend the least of God's people in thought, word, or act.—7. Take heed of conforming yourselves to this world.—8. Beware of a hasty spirit under sad dispensations.—9. Take heed of an ungodly ministry. I speak not to any man's person in particular, neither can I, because I know not who will succeed me; but whoever he be, if he be wicked, beware of him. *Like priest, like people.*—Lastly, take heed you be not found professors of the gospel only. *Beware of the leaven of the Pharisees, which is hypocrisy.*

"I shall now speak to you by way of counsel—I first intreat you that, above all things, you would mind the *one thing necessary*.—2. That you would live as you would die: live to-day as if you must die to-morrow.—3. Lay up for suffering times. Provide against stormy weather. Let patience be your winter-garment.—4. Be serious in serious things. The kingdom of heaven suffers violence, and you must take it by force.—5. *Take heed how ye hear.* I take it for granted you will hear: I hope you will. Brown bread is better than none, and a little than none at all. Try the word you hear by the truth, and try yourselves by the word. Do not receive the word for the person's sake that brings it, but receive the word for its own sake, and the person for the word's sake.—6. Concerning the times we live in, I advise—Blame thyself most that the times are so bad: the times would not be so bad if *we* were not so bad.—Pray not so much for better times, as for better hearts.—7. If you cannot do the good you would, do the good you can. Now you cannot hear as formerly; pray more and read more: you are not forbidden that yet.—8. Be careful and circumspect in your conversation, *Eph.* v. 15, 16. Oh what notice will be taken when a professor doth but step aside! A wicked man may better commit seven sins than a professor one.—9. Lament the sin you cannot hinder. Lot's righteous soul was vexed with the filthy conversation of the wicked.—10. Love one another. Your minister must not continue; O then let brotherly love continue. Will you refuse communion with a man because he is not of your opinion? or not a free-man of your city? *Finally, brethren, farewell, be perfect*, &c. And the Lord grant that both ye and I, when we come to the judgment seat of God, may render up our accounts with joy, and receive an immortal crown with Christ in heaven. Until which day, I beseech Almighty God to keep you, and preserve you in his fear. *Amen.*" Each of the above particulars are illustrated in a very judicious and striking manner.

TRINITY PARISH (LITTLE TRINITY LANE,*) [R.]

Mr. MATTHEW HAVILAND. A man mighty in prayer, and a savoury preacher. He was against the proceedings of parliament in 1648.

* It is supposed this is the church which was called Trinity *the less*, which was burnt down in 1666, and not rebuilt, but the parish united to St. *Michael's, Queenhithe.*

WEST-

WESTMINSTER NEW CHAPEL.

Mr. ONESIPHORUS ROOD. He was chaplain to the house of lords, after the bishops were expelled. When the Act of uniformity was upon the anvil, he was far from being so vehement and positive in discoursing against the terms of conformity as Dr. *Meriton* and some others who afterwards conformed. After his ejection from the *New Chapel*, where he succeeded Mr. *Herbert Palmer* in 1648, he lived some time at *Hackney*, and assisted Dr. *Bates*. Afterwards, in the time of King *William*, he preached frequently at *Clapham*; but left that place also. Some years before his death he lived privately. He was a very strong healthy man, and lived to be upwards of ninety years of age. *Newcourt* says, that in 1648 Mr. *Rood* was approved minister of this chapel by a committee of the lords and commons, and was also appointed by Sir *Robert Pye*, in his deed of settlement.

THERE were several of the *London* ministers who at first left their livings, but afterwards conformed, *v. g.* Mr. THOMAS WILLS, of *St. Botolph's, Bishopsgate*—Mr. SAMUEL SMITH, of *Gracechurch-street*; who died ordinary of *Newgate*—Mr. HUTCHINSON, lecturer of *St. Michael Royal.*

THE following were ministers in and about London, who only preached occasionally, when the Act of Uniformity *passed, but were rendered incapable of any settlement by it.*

Mr. SAMUEL MAY, of *Wad. Col. Oxf.* He went from the university to live with Sir *C. Woolsley*, at *Isleworth*. He was afterwards chaplain to Sir *W. Waller* and to Sir *John Langham*. He was led aside by temptations in his younger years in the university, which he heartily lamented, in an account of himself which he afterwards drew up, in which there is the following remarkable passage: "O what a desperate adventure do tender parents run, by sending their beloved darlings into such a pestilent air as that must needs be, where so many heady, proud, ungoverned young men, in the time when youthful lusts are most hot and impetuous, live and associate together! who like small sticks laid together, kindle one anothers lusts and corruptions, and enrage them into a dreadful blaze!" If there was cause for a complaint of this nature then, it is to be feared there has not been less since. Mr. *May* preached his first sermon at *High Wycomb, Bucks*; but it doth not appear that he was in posses-

sion of any living before the Act of uniformity. However, after that took place he continued to preach occasionally, in and about the city of *London*, and was a valuable man. The notes of his sermons shewed him to be a person of good abilities. He at length turned Brewer for the support of his family. He died *Dec.* 13, 1694, aged 64, and was buried at *Bunhill-fields*.

Mr. GOSNOLD, of the *Charter-house School*, and *Pemb. Hall, Camb.* He was afterwards chaplain to lord *Grey*. He was not only deprived of the liberty of preaching, but forced to conceal himself, though he was always peaceably minded, and never gave any disturbance to government. He was against Infant-baptism, and had a great zeal against *Socinianism*, which led him to take great pains to preserve his people from it. He was much respected by his flock. He died *Oct.* 3, 1678, aged 53, and was buried at *Bunhill*.

JOB ROYSE, B. A. of *Pemb. Col. Oxf.* He was afterwards a preacher about *London*, the place of his nativity; where he died, 1663.—He wrote The Spirit's Touchstone; shewing how a Man may know whether he be taught by the Spirit.

JOHN GOODWIN, M. A. of *Queen's Col. Camb.* [He was a learned divine, and a smart disputant, but of a peculiar mould, being a Republican, an Independent, and a thorough Arminian.] He came to the living of *Coleman-street*, *Dec.* 18, 1633, and was turned out [in 1645 by the committee for plundered ministers, because he refused to baptize the children of his parishioners promiscuously, and to administer the sacrament to his whole parish. Exception being taken at some things in his writings, on these and other subjects, he challenged any of the *London* clergy to a disputation. Mr. *W. Jenkyn*, at that time a zealous Presbyterian, though afterwards softened, entered the lists with him. See some account of this controversy in *Neal*'s Hist. II. 266.] He had a private meeting in *Coleman-steeet* parish, at the Restoration, and not being satisfied with the terms of the Uniformity-act, lived and died a Nonconformist. [He was excepted out of the act of indemnity, 12 *Car.* II. for having written a defence of *Charles* I.'s murder; which book, along with one of *Milton*'s political pieces, was burnt by the common hangman.] He was indeed a man by himself; 'his hand was 'against every man, and almost every man's hand against 'him.' He was very warm and eager in whatsoever he engaged,

gaged. He had a clear head, a fluent tongue, a penetrating spirit, and a marvellous faculty in descanting on scripture; and, with all his faults, must be owned to have been a considerable man.

§ In addition to the foregoing account of Mr. *Goodwin*, which doth not convey the most favourable idea of him, it is but just to insert what the editor has since met with in two papers prefixed to his posthumous work, entitled, Πληρωμα το Πνευματικον delivered in several sermons on *Eph.* v. 18. on *being filled with the Spirit:* published 1670, in 4to, containing 553 pages. The anonymous publishers, in their address to the reader concerning this work, express themselves thus: "The author himself, now at rest, having finished the work which God had judged meet for him, and for which he was sent into the world, was a man whose heart was set within him to serve his generation, with all faithfulness in the great work of the ministry of the gospel; not much valuing the approbation or displeasure of men, when the interest of his great Lord and Master, and the present peace and everlasting welfare of men were concerned, being indeed very faithful and laborious in that great work. So that we may, without vanity, say of him, as our blessed Saviour said of John the Baptist, *He was* in his time, *a burning and a shining light;* and many did *much rejoice*, at least *for a season, in his light;* although at some times, in the faithful discharge of his duty, he met with the same measure that his great Lord and Master had measured unto him in the days of his flesh." After some account of the book, they thus address the reader "Our request is, that if at any time thou has been prejudiced against the author, thou wilt lay all things of that nature aside, and engage with an honest heart and sincere mind in the reading hereof. For although possibly there may have been some difference between him and thee and some others, in some doctrinal points, yet this being mainly practical, he and all other good men more generally agree in matters of this nature," &c.

To this address is added an Epistle dedicatory by Mr. *Ralph Venning*, whose sentiments are well known to have been Calvinistical, in which he speaks thus candidly of the work and the author, "I cannot but acknowledge to have profited by the perusal of it, and do heartily pray that the Lord will teach all that read it to profit by it.——Though I confess myself not to be of the same mind and opinion with the learned author, in some controversial points, yet I cannot but give

my testimony concerning the piece, That I find an excellent spirit moving on the face, and acting in the heart of it, to promote the glory of God, the power of godliness, and consequently the good of men, especially of christian men. Possibly an expression here and there may, as all human writings do, require a grain of salt; but as to the tenour of the whole and the tendency thereof, I do judge it to be very inoffensive, and not a little but very useful." Such a testimony, from such a man, it is hoped may give some readers a more favourable idea of Mr. Goodwin than they had before entertained.—Mr. *Orton* says of him, "I do not like many of his sentiments: "But his great learning, good sense, and extraordinary stile, "for that time of day, render his works worth reading."

WORKS. Redemption redeemed, fol.—The Div. Authority of the Script. 4to.—*Imputatio Fidei*; or a Treatise of Justification, 4to.—An Expos. on Rom. ix.—Of being filled with the Spirit, 4to. —The Pagan's Debt and Dowry.—A Catechism, or principal Heads of the Christ. Relig.—Saint's Interest in God, opened in several Serm.—Return of Mercies, or Saint's Advantage by Losses.—ΘΕΟΜΑΧΙΑ; or the grand Imprudence of fighting against God. —Two Sermons on *Acts* v. 39.—Catabaptism, &c.—A Treatise for Infant Baptism.—A Defence of the King's Murder.—[The Novice-Presbyter instructed, in answ. to *Jenkyn*]—And a great number of controversial pieces.

To the above the following List of names is to be added:

Mr. KING—Mr. SPINAGE—Mr. STERNE—Mr. SIMMONDS, who has a serm. in Morn. Ex.—Mr. THOMAS—Mr. WATTS—Mr. YAWE—Mr. JOSEPH YATES—Mr. BRUMHAL [see *Maiden Newton* in *Dorset.*]—Mr. BRUCE [see *Marbury* in *Cheshire*]—Mr. DISNEY [see *Trin. Col. Camb.*]

THERE were other ministers, who came to the city from several parts, who not being ejected out of any particular place on *Bartholomew-day*, may properly be mentioned here. The principal of these were the following.

*** JOHN OWEN, D. D. of *Queen's Col. Oxf.* He derived his pedigree from *Lewis Owen*, of *Llwyn*, near *Dolgelle*, Esq. who was lineally descended from a younger son of *Llewlyn* ap *Gwrgan*, prince of *Glamorgan*, lord of *Cardiffe*; this being the last family of the five regal tribes of *Wales*. *Henry Owen*, the father of the Dr. was for some time minister at *Stadham* in *Oxfordshire*, and reckoned a strict

Hall. sc.

Revd John Owen D.D.

From a fine original Picture painted when he was Vice Chancellor of Oxford. 1656. now in the possession of Mr. Henry Owen Hall. Hackney.

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strict puritan, *John Owen* was his second son, who was born at *Stadham*, 1616. Such was his proficiency in learning, that he was admitted to the university at about twelve years of age. He then pursued his studies with such diligence, that for several years he allowed himself but four hours sleep in a night. His whole aim and ambition was, as he himself afterwards confessed with shame and sorrow, to rise to some eminence in church or state, to each of which he was indifferent. When *Laud* imposed several superstitious rites on the university, Mr. *Owen* had received so much light that his conscience could not submit to them; and God had now made such gracious impressions on his heart as inspired him with warm zeal for the purity of his worship, and reformation in the church. The change of his judgment soon discovered itself on this occasion; whereupon his friends forsook him as one infected with Puritanism, and he became so obnoxious to the *Laudensian* party that he was forced to leave the college. About this time he was exercised with many perplexing thoughts about his spiritual state, which, with his outward troubles, threw him into a deep melancholy, which lasted three months, and it was near five years before he attained to a settled peace.

When the civil war commenced, he espoused the parliament's cause; which his uncle, who had supported him at college, being a zealous royalist, so vehemently resented, that he turned him at once out of his favour, and settled his estate upon another person. He then lived as chaplain with a person of honour, who, though a royalist, used him with great civility; but he going at length into the king's army, Mr. *Owen* went to *London*, where he was a perfect stranger. One *Lord's-day* he went to *Aldermanbury* church, with a view to hear Mr. *Calamy*; but after waiting a long time, a country minister (of whom he never could hear any thing any more) came into the pulpit, and preached on *Matt.* viii. 26. which discourse was blest for the removing of his doubts, and laid the foundation of that solid peace and comfort which he afterwards enjoyed as long as he lived. His bodily health was now restored, and he wrote his book called *A Display of Arminianism*, which made way for his advancement. The committee for ejecting scandalous ministers presented him, on account of it, with the living of *Fordham* in *Essex*, where he continued a year and a half, to the great satisfaction of the parish and country round about. On a report that the sequestered incumbent was dead, the

patron, who had no regard for Mr. *Owen*, presented the living to another; whereupon the people at *Coggeshall*, about five miles distant, invited him to be their minister, and the earl of *Warwick*, the patron, readily gave him the living; where he preached to a more judicious and more numerous congregation, (seldom fewer than 2000) with great success. Hitherto he had been a *Presbyterian*; but upon further inquiry he was convinced that the Congregational plan was most agreeable to the New Testament; he accordingly formed a church upon it, which subsisted and flourished many years after his death.

So great a man could not be concealed. He was sent for to preach before the parliament, which he did, *Ap.* 29, 1646, on *Acts* xvi. 2. and several times afterwards on special occasions, particularly the very day after the death of *Charles* I. His discourse was on *Jer.* xv. 19, 20. which deserves to be recorded as a perpetual monument of his integrity, wisdom, and modesty. Soon after, calling upon General *Fairfax*, (with whom he became acquainted at the siege of *Colchester*) he met with *Cromwell*, who laying his hands upon his shoulders, said to him, "Sir, you are the person I must be acquainted with;" and from this time contracted an intimate friendship with him, which continued to his death. He informed Mr. *Owen* of his intended expedition into *Ireland*, and insisted upon his company there to preside in the college at *Dublin*. With great reluctance, and after much deliberation, he complied, and continued there about a year and a half, preaching and overseeing the affairs of the college. He then returned to *Coggeshall*, but was soon called to preach at *Whitehall*.

In *Sept.* 1650, *Cromwell* required him to go with him into *Scotland*, and he being averse to go, procured an order of parliament. He staid at *Edinburgh* about half a year, and once more returned to his people at *Coggeshall*, with whom he hoped to have spent the remainder of his days. But he was soon afterwards called by the House of Commons to the deanry of *Christ-Church*, *Oxford*, which, with the consent of his church, he accepted; and in the following year (when he was also diplomated D. D.) he was chosen Vice-chancellor of the university, in which office he continued about five years. This honourable trust he managed with singular prudence. He took care to restrain the vicious, to encourage the pious, to prefer men of learning and industry, and under his administration the whole body of that university was visibly

bly reduced to good order, and furnished with a number of excellent scholars, and persons of distinguished piety. He discovered great moderation both towards *Presbyterians* and *Episcopalians*, to the former of whom he gave several vacant livings at his disposal, and the latter he was ever ready to oblige. A large congregation of them, statedly celebrated divine service very near him, according to the liturgy of the church of *England*, and he never gave them the least disturbance, though he was often urged to it. He was hospitable in his house, generous in his favours, and charitable to the poor, especially to poor scholars, some of whom he took into his own family and maintained at his own charge, giving them academical education. He still redeemed time for his studies, preaching every other Lord's day at *St. Mary's*, and often at *Stadham*, and other adjacent places, and writing some excellent books. In 1657 he gave place to Dr. *Conant* as vice-chancellor, and in 1659 he was cast out of his deanry, not long after *Richard*'s being made protector. It has been said, that he had a principal hand in deposing him*, but this he himself and his friends solemnly denied.

After the Dr. had quitted his public station, he retired to *Stadham*, where he possessed a good estate, and lived privately, till the persecution grew so hot that he was obliged to remove from place to place, and at length came to *London*, where he preached as he had opportunity, and continued writing. His animadversions on a popish book, called *Fiat lux* (for which Sir *E. Nichols* procured him the Bp. of *London*'s licence) recommended him to the esteem of lord chancellor *Hyde*, who assured him, that "He had deserved the best of any *English* protestant of late years, and that the church was bound to own and advance him;" at the same time offering him preferment, if he would accept it: but expressed his surprize that so learned a man should embrace the

* Mr. *Baxter* says in his Life, "Dr. *Owen* and his assistants did the main work." In the Memoirs of Dr. *Owen* this is contradicted, with some degree of asperity. Dr. *Calamy* as warmly maintains it, by relating what Dr. *Manton* had declared to several then living, that at *Wallingford*-house, he heard Dr. *Owen* say with vehemence, "*He must come down, and he shall come down.*" (See the account of Dr. Manton, p. 178.) But this is no decisive evidence, as the Dr. might not then be speaking of the protector; and it is confessed that Dr *Manton* did not so understand him till after the event. Mr. *Baxter* however stands exculpated from any intention to propagate falsehood concerning Dr. *Owen*, by what Mr. *Sylvester* relates in his preface, viz. "That he wrote to Mrs. *Owen* in a most affectionate and respectful manner, to desire her to send him what she could in favour of the Dr. that he might insert it, or expunge the above passage; but that his offer was rejected with contempt."

novel

novel opinion of *Independency*. The Dr. offered to prove that it was practised for several hundred years after Christ, against any bishop his lordship should please to appoint. They had further discourse about *Liberty of conscience, &c.* But notwithstanding all the good service the Dr. had done the church of *England*, he was persecuted from place to place, and once very narrowly escaped being seized by some troopers at *Oxford*, who came in pursuit of him to the house where he was, but rode off on being told by the mistress that he was gone early that morning, which she really thought had been the case. When laid aside here, he had thoughts of going into *New-England*, where he was invited to the government of their university, but he was stopped by particular orders from the king. He was afterwards invited to be professor of divinity in the *United Provinces*; but he felt such a love for his native country, that he could not quit it so long as there was any opportunity of being serviceable in it.

During *Charles*'s Indulgence he was assiduous in preaching, and set up a lecture, to which many persons of quality and eminent citizens resorted. The writings which he still continued to produce drew upon him the admiration and respect of several persons of honour, who were much delighted in his conversation, particularly the earl of *Orrery*, the earl of *Anglesea*, lord *Willoughby* of *Parham*, lord *Wharton*, lord *Berkley*, and Sir *John Trevor*. When he was at *Tunbridge* the duke of *York* sent for him, and several times discoursed with him concerning the Dissenters, *&c.* and after his return to *London* he was sent for by king *Charles* himself, who discoursed with him two hours, assuring him of his favour and respect, telling him he might have access to him when he would. At the same time he assured the Dr. he was for liberty of conscience, and was sensible of the wrong that had been done to the Dissenters: as a testimony of which he gave him 1000 guineas to distribute among those who had suffered the most. The Dr. had some friends also among the *Bishops*, particularly Dr. *Wilkins*, Bp. of *Chester*, and Dr. *Barlow*, Bp. of *Lincoln*, formerly his tutor, who (when he applied to him in behalf of *John Bunyan*) promised to "deny him nothing that he could legally do;" though in this case he hardly fulfilled his word. This Bp. once asked the Dr. "What can you object to our liturgical worship which I cannot answer? The Dr.'s answer occasioned the Bp. to make a pause; on which the Dr. said, "Don't answer suddenly

denly, but take time till our next meeting," which never happened.

His great worth procured him the esteem of many strangers who resorted to him from foreign parts; and many foreign divines having read his *Latin* works, learned *English* for the benefit of the rest. His correspondence with the learned abroad was great, and several travelled into *England* to see and converse with him. His many labours brought upon him frequent infirmities, whereby he was greatly taken off from his public service, though not rendered useless, for he was continually writing whenever he was able to sit up. At length he retired to *Kensington*. As he was once coming from thence to *London*, two informers seized upon his carriage, but he was discharged by the interposition of Sir *Edmund Godfrey*, a justice of the peace, who happened to come by at that instant. The Dr. afterwards removed to a house of his own at *Ealing*, where he finished his course. He there employed his thoughts on the other world as one who was drawing near it, which produced his *Meditations on the Glory of Christ*, in which he breathed out the devotion of a soul continually growing in the temper of the heavenly state. Mr. *Wood*'s ill-natured reflection, "that he did very unwillingly lay down his head and die," needs no other answer than the following extract from a letter which he dictated to a particular friend but two days before his death.

"I am going to him whom my soul has loved, or rather who has loved me with an everlasting love, which is the whole ground of all my consolation. The passage is very irksome and wearisome, through strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to *London* to-day, according to the advice of my physicians; but we are all disappointed by my utter disability to undertake the journey. I am leaving the ship of the church in a storm; but whilst the great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond: the promise stands invincible, that he will never leave us nor forsake us," *&c.*

He died on *Bartholomew-day*, 1683, aged 67. His character (which is drawn at length in his Memoirs) may be briefly summed up as follows: As to his person, his stature was tall; his visage grave, majestic, and comely; his aspect and deportment, genteel; his mental abilities, incomparable; his temper, affable and courteous; his common discourse, moderately

moderately facetious. He was a great master of his passions, especially that of anger; and possessed great serenity of mind, neither elated with honour or estate, nor depressed with difficulties. Of great moderation in his judgment, and of a charitable spirit, willing to think the best of all men as far as he could, not confining Christianity to a party. A friend of peace, and a diligent promoter of it among Christians. In point of learning, he was one of the brightest ornaments of the university of *Oxford*. Mr. *Wood*, after some base reflections, thinks fit to own, that "He was a person well skilled in the tongues, Rabinical learning, and Jewish rites; that he had a great command of his *English* pen, and was one of the fairest and genteelest writers that appeared against the church of *England*." His Christian temper in managing controversy was indeed admirable. He was well acquainted with men and things, and would shrewdly guess a man's temper and designs on the first acquaintance. His labours as a minister of the gospel were incredible. He was an excellent preacher, having a good elocution, graceful and affectionate. He could, on all occasions, without any premeditation, express himself pertinently on any subject; yet his sermons were mostly well studied and digested, though he generally used no notes in the pulpit. His piety and devotion were eminent, and his experimental knowledge of spiritual things very great. In all relations he behaved himself like a great Christian.

[It ought to be mentioned (as Dr. *Savage*, one of his successors observes) to Dr. *Owen*'s honour, "that he seems to have been one of the first of our countrymen who entertained just and liberal notions of the right of private judgment, and of Toleration; which he was honest and zealous enough to maintain in his writings, when the times were the least encouraging, for he not only published two *Pleas* for indulgence and toleration in 1677, when the Dissenters were suffering persecution under *Charles* II. but took the same side much earlier, pleading very cogently against intolerance, in an Essay for the practice of church-government, and a Discourse on Toleration,* both which are printed in the Collection of his sermons and tracts; and clearly appear to have been written, and were probably first published, about the beginning of 1647, when the parliament was arrived at full power, and he was much in repute.]

* He went, says Mr. *Orton*, on as large and generous principles as Mr. *Locke* afterwards did. See a Note in Dr. Duddridge's Sermon on Persecution.

§ The

§ The following little anecdote *, which shews his indifference about *Titles*, is worthy of being here recorded. Upon a certain high-church-man's refusing to stile him *Reverend*, he wrote thus: "For the title of *Reverend*, I do "give him notice, that I have very little valued it ever since "I have considered the saying of LUTHER: *Nunquam periclitatur Religio nisi inter Reverendissimos.* (Religion "never was indangered except among the *most Reverends*) "So that he may, as to me, forbear it for the future, and "call me as the Quakers do, and it shall suffice. And, for "that of *Doctor*, it was conferred on me by the university "in my *absence*, and against my *consent*, as they have expressed it under their public seal: nor doth any thing but "*gratitude* and *respect* unto them, make me once own it; "and, freed from that obligation, I should never use it more: "nor did I use it, until some were offended with me, and "blamed me for my neglect." *Defence of Review of Schism*, prefixed to Mr. COTTON's *Def. against Mr. Cawdrey*, p. 97, 98, Oxford, 1658.

Dr. *Owen* was buried at *Bunhill*, with uncommon respect, where he has a tomb-stone with a *Latin* inscription, [drawn up by Mr. *Thomas Gilbert*, of *Oxford*, but very inaccurately engraved, and in Dr. *Calamy*'s account as inaccurately printed. The following is a true copy:]

JOHANNES OWEN, S. T. P.
Agro Oxoniensi Oriundus;
Patre insigni Theologo Theologus Ipse Insignior;
Et Seculi hujus Insignissimis annumerandus:
Communibus Humaniorum Literarum Suppetiis,
Mensura parum Communi, Instructus;
Omnibus, quasi bene Ordinata Ancillarum Serie,
Ab illo jussis Suæ Famulari Theologiæ;
Theologiæ Polemicæ, Practicæ, et quam vocant, Casuum
(Harum enim Omnium quæ magis Sua habenda erat, ambigitur)
In illa, Viribus plusquam Herculeis, Serpentibus tribus,
Arminio, Socino, Cano, Venenosa Strinxit Guttura:
In ista, Suo prior, ad Verbi Amussim, Expertus Pectore,
Universam Sp. Scti. Oeconomiam Aliis tradidit:
Et missis, Cæteris, Coluit ipse, Sensitque,
Beatam, quam Scripsit, cum Deo Communionem:
In Terris Viator comprehensori in Cœlis proximus:

* Communicated by Mr. Abraham Booth, who disclaims the title above referred to. See his excellent piece on the Kingdom of Christ.

In

In Casuum Thelogia, Singulis Oraculi instar habitus;
Quibos Opus erat, et Copia, Consulendi:
Scriba ad regnum Cœlorum usquequoque Institutus;
Multis privatos infra Parietes, à Suggesto Pluribus,
A Prelo Omnibus, ad eundem Scopum collineantibus
Pura Doctrinæ Evangelicæ Lampas Præluxit;
Et sensim, non sine aliorum, suoque sensu,
Sic prælucendo Periit,
Assiduis Infirmitatibus Obsiti,
Morbis Creberrimis Impetiti,
Durisque Laboribus pottissimum Attriti, Corporis
(Fabricæ, donec ita Quassatæ, Spectabilis) Ruinas,
Deo ultrà Serviendo inhabiles, Sancta Anima,
Deo ultrà Fruendi Cupida, Deseruit;
Die, à Terrenis Potestatibus, Plurimis facto Fatali;
Illi, à Cœlesti Numine, Felici reddito;
Mensis Scilicet Augusti XXIV°. Anno à Partu Virgineo.
MDCLXXXIII°. Ætat. LXVII.

Thus translated:

JOHN OWEN, D. D.

Born in the county of Oxford: the son of an eminent divine, but more eminent himself, and justly to be ranked among the most illustrious of the age. Furnished with the aids of polite and solid learning, in a very uncommon degree, he led them all, in a well-ordered train, to the service of his great study, christian divinity, controversial, practical, and casuistical. In each of these, he excelled others, and was ever equal to himself. In the one branch of this sacred science, he, with powers more than Herculean, seized and vanquished the envenomed monsters, of Arminian, Socinian, and Popish errors. In the other, first experiencing in his own breast, according to the unerring rule of Scripture, the sacred energy of the Holy Spirit, he taught the whole œconomy of that divine influence. Rejecting lower objects, he constantly cherished and largely experienced that blissful communion with God which he so admirably described. Though a pilgrim on earth, he was next to a spirit in heaven. In Experimental Divinity, all who could have the blessings of his counsels found him as an oracle. He was a scribe every way accomplished for the kingdom of heaven. To many in private dwellings, from the pulpit to more, and from the press to all, who were aiming at the heavenly prize, he shone a pure lamp of gospel doctrine. Thus brightly shining

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he was gradually consumed, not unobserved by himself and his afflicted friends, till his holy soul, longing for the fuller fruition of its God, quitted the ruins of a body depressed by constant infirmities, emaciated by frequent diseases, but chiefly worn out by severe labours, and so no further suitable for the service of God: a fabric, till thus reduced, most comely and majestic.§

He left the world on a day, rendered dreadful to the church by the powers of the world, but blissful to himself by the plaudit of his God, the xxiv. of August 1683, aged 67.

WORKS. *Folio.* Of the Saints Perseverance.—Expos. on *Heb.* 4 vols.—Compleat Collect. of his Sermons, with many never before printed, and several Tracts, &c. with the Memoirs of his Life prefixed (of which the above account is an abstract) 1721.—Discourses of the Work of the Spirit.—*Quarto.* A Display of *Arminianism.*—Duty of Pastors and People.—*Salus electorum sanguis Jesu;* or The death of death, &c.—Of the Death of Christ.—*Vindiciæ evangelicæ,* or The mystery of the gospel, ag. *Biddle.*—Of Communion with God, Father, Son and Spirit.—Θεολογουμενα· sive de natura, ortu, progressu, et studio veræ Theologiæ. Reprinted at *Bremen.*—Expos. on 130th Psalm.—Doct. of Justif. by faith through imput. right.—Glorious mystery of person of Christ.—Grace and duty of being spiritually minded.—Enquiry into original, nature, &c. of evang. churches.—True nature of a gosp. church, and its gov.—Review of Annot. of *Grotius.*—Disc. on Liturgies and their imposition.—Indulgence and Toleration considered.—A Peace-offering, or Plea for Indulgence.—Church of *Rome* no safe guide.—Consid. about union among Protestants.—Vind. of Nonconf. from charge of Schism.—Account of Nature of Prot. Relig.—*Octavo.* Two Catechisms.—*Eschol.* or Rules for Church-fellowship.—*Diatriba de justitia divina.*—Mortification of Sin in believers.—Disc. of true nat. of Schism.—Review of ditto, with a Vind. of Congreg. churches.—Nature and power of Temptation.—Defence of *Cotton* ag. *Cawdry.*—*Exercitationes 4 pro sac. Script.*—Divine origin and author. of Script.—Primmer for Children.—Animadv. on *Fiat. Lux.* —Vind. of ditto.—Brief Instruction in Worship of God.—Nature of indwelling Sin.—Truth and Innocence vind. in a Survey of a disc. of eccl. polity.—Brief. Vind. of Trinity.—Of the Sabbath, &c.—Of evangelical love, church-peace, and unity.—Vind. of his book on Communion with God ag. Dr. *Sherlock*'s exceptions.—Na-

§ This appears in the fine portrait from which the engraving in the present edition is copied: an undoubted original, in the possession of a gentleman descended from a collateral branch of his family, and who bears his name. This picture was drawn, as appears from the inscription on the back of it, in the year 1656, when the Dr. was vice-chancellor of Oxford, at which time he was forty years of age. This accounts for the difference between this picture and that which appears before his works, taken in his old age.

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ture of Apostacy.—Reason of Faith in Script.—Ways and means of understanding the mind of God in script.—Testimony to goodness and severity of God in his dealing with sinful churches and nations.—Work of Spirit in prayer.—Medit. on glory of Christ, &c. in two parts.—Dominion of sin and grace.—Evidence of the faith of God's elect.—And 3 Sermons in *Morn Ex.*

[It ought not to be here omitted, That Dr. *Owen* united with Mr. *Baxter* in a recommendation of Mr. SAM. CLARK's Annotations on the Bible: a striking instance of his candour, and a proof likewise that the difference between these great and good men, was not so material as some of their respective adherents have imagined.]

*** STEPHEN CHARNOCK, B. D. of *Eman. Col. Camb.* where he was under the tuition of Dr. *Sancroft*, afterwards Abp. of *Canterbury*. It was there that he first experienced the effectual operations of divine grace upon his heart, and gave substantial evidences of the new birth. He afterwards spent some time in a private family, and then in the exercise of his ministry, in *Southwark;* where seven or eight persons owned him as the instrument of their conversion. From thence he removed to *New Col. Oxf.* of which he became Fellow. Being noticed for his singular gifts, by the most learned and pious there, he was the more frequently put upon public work; and in 1652, he was senior proctor of the university, which office he managed with great reputation. The year following he was called to constant public employment in *Ireland;* where he resided, with great respect, in the family of Sir *Harry Cromwell*, and exercised his ministry on the Lord's-day afternoons, to the admiration of the most judicious Christians, having persons of the greatest distinction in the city of Dublin for his auditors, and being applauded by such as were of very different sentiments from himself. Many commended his learning and abilities, who had no regard for his piety. About the year 1660, being discharged from his public ministry there, he returned to *England*, where he spent fifteen years in and about *London*, following his studies, without any stated preaching, now and then taking a turn into *France* or *Holland*.

At length he became pastor of a congregation in the city, and was much admired by the more judicious, but was not very popular, on account of his disadvantageous way of reading with a glass; which however he only used in the latter part of his time when his memory failed him. In his younger days he used no notes in the pulpit. He was a very considerable scholar, there being scarcely any part of learning that

that he was unacquainted with. He had a peculiar skill in the original languages of the Old and New Testament. His natural abilities were excellent, and he had, what you rarely meet, a strong judgment and a lively imagination. He was indeed a very eminent divine. He had formerly studied physic, in which he had acquired considerable skill; but preaching was his peculiar gift; to this therefore he more especially applied himself: and when providence denied him opportunity of exercising his talent this way, he was laying in further materials against the time that he might be called to use them. His preaching was mostly practical, yet rational and argumentative; addressed to the understandings of his hearers, as well as their affections. When controversies came in his way, he shewed great judgment and address in discussing them, and no less skill in applying them to practice. His printed sermons are no other than his ordinary performances, transcribed from his notes. He was eminent for redeeming his time; rescuing, not only his restless hours in the night, but his very walking time in the streets, by close meditation, from those impertinencies and fruitless vanities which so commonly fill the mind, and steal away the heart from those objects which challenge the greatest regard. He constantly wrote down his thoughts which occurred at such seasons, which often furnished him with materials for his most elaborate discourses. He spent most of his time in his study; where he made it appear on the Lord's-day how well it had been employed. He was somewhat reserved where he was not well acquainted, but free and communicative where he knew and liked his company. He affected not a large acquaintance, well knowing that the ordinary sort of friends are apt to take up too much time, which he could ill spare from his beloved studies, and meeting with very few who could give him better entertainment by their conversation than he could find in his library, which was furnished with a curious, though not large collection of books, which were burnt in the Fire of *London*. He delighted most in the company of those who excelled in the divine art of directing and quickening him in the way to heaven, and in love to Christ and the souls of men, to whom he discovered an extensive benevolence, and a most tender compassion.

Mr. *John Johnson*, who preached his funeral sermon, [on *Mat.* xiii. 43.] and who had been an intimate friend of his from the time they were fellow students at *Cambridge*, has, in the preface to that sermon, given him a very uncommon

character in a number of striking passages selected from the Greek Fathers; expressing his firm conviction that they were not more justly applicable to the persons for whom they were intended than to Mr. *Charnock*.—As his life appears to have been peculiarly holy, his death was exceedingly comfortable. He had entered upon a set of discourses on the Attributes of God, which he did not live to finish; and all the while he was treating on those subjects he appeared to be so peculiarly interested in them, as seemed to indicate his near and rapid approach to his center, his everlasting rest. It was, for some time before his death, the matter of his longing desire to be in heaven, where there is the perfection of grace and holiness, and he expressed his lively hope that he should quickly enjoy that felicity. He died *July* 27, 1680, aged 52.

WORKS. He published nothing himself but a Sermon on the sinfulness and cure of evil Thoughts, in the Morn. Ex. But after his Death were published, by Mr. *Veal* and Mr. *Adams*, a Treatise on Divine Providence, with brief Memoirs of the Author; and afterwards two volumes in folio of his Discourses, containing—Discourses on the Existence and Perfections of God.—On Regeneration.—On Man's Enmity to God.—On Reconciliation.—And on various other Subjects.

Mr. EDWARD VEAL, of *Christ's Ch. Oxford*, afterwards of *Trin. Col. Dublin*. He was ordained at *Winwick* in *Lancashire*, *Aug.* 14, 1657. When he left *Ireland* he brought with him a testimonial of his being "a learned, orthodox minister, of a sober, pious, and peaceable conversation; who during his abode in the college, was eminently useful for the instruction of youth, and whose ministry had been often exercised in and about the city of *Dublin*, with great satisfaction to the godly, until he was deprived of his fellowship for Nonconformity to the ceremonies imposed in the church, and for joining with other ministers in their endeavours for a reformation;" signed by *Ste. Charnock* and six other respectable ministers. He became chaplain to Sir *William Walter*, in *Middlesex*, and afterwards settled as a Nonconformist in *Wapping*, where he lived to a good old age. He had several pupils to whom he read university learning, who were afterwards useful persons; one of whom was Mr. *Nath. Taylor*. He died *June* 6, 1708, aged 76. His fun. serm. was preached by Mr. *T. Symonds*, who succeeded him. He has four sermons in the Morning Exercises.

Mr. GRIMES. He came from *Ireland*, and sometimes went by the name of *Chambers*; [for it was not an uncom-

mon thing for nonconformist ministers, in those troublesome times, to bear two names, for their greater safety.] He was well known in the city.

JEREMIAH WHITE, M. A. Fel. of *Trin. Col. Camb.* Afterwards preacher to the council of state, and household chaplain to *Oliver Cromwell*. He lived privately after the Restoration, preaching only occasionally. He adopted Origen's doctrine of a final Restitution. His conversation was very facetious, and much valued by some persons of rank and figure. He had, with great pains and expence, made a collection of the sufferings of the Dissenters by the penal laws after the Restoration, which contained an account of the ruin of many thousand families in the several parts of the kingdom. When *James* II. came to the crown, and gave the Dissenters liberty, he was much importuned to print it. Some agents of the king were with him, and made him very considerable offers, if he would comply: but as circumstances then stood, he was not to be prevailed with, for fear of serving and strengthening the Popish interest. It doth not appear what became of his manuscript. He died in 1707, aged 78.

WORKS. A Funeral Sermon for Mr. *Francis Fuller*, on 2 *Thess.* iv. 14.—Since his death, The Restoration of all Things: or a Vindication of the Goodness and Grace of God, to be manifested at last, in the Recovery of his whole Creation out of their Fall.—Also, A Persuasive to Moderation and Forbearance in Love among the divided Forms of Christians. [Mr. Orton pronounces this a most excellent Book.]——More of his works are there promised.

RICHARD WAVEL, B. A. of *Magd. Col. Oxf.* He may be as properly mentioned here at *London* as any where, because, though he was not properly any where ejected by the Act of uniformity, it was here that he was best known, after that act silenced him. He was the youngest son of Major *Wavel* of *Lemeston* in the Isle of *Wight*, born *April* 3, 1633. His father was a strong cavalier, but brought up his son to learning, to which he himself was most inclined. After having taken his degree of B. A. he was sent to live with Mr. *Wm. Reyner* of *Egham* in *Surrey*, where he studied divinity under his direction. When he was duly qualified for the pulpit, Mr. *Reyner* employed him to preach for him one part of the *Lord's-day*; and marrying his wife's daughter, he went on to assist him constantly, as long as he continued in his church at *Egham*.

When the Act of uniformity took place, he was wholly to seek for a livelihood. He was offered some good livings (particularly one of 200 *l.* per ann. in the Vale of *White-*

horse) if he would have conformed. But not being able to satisfy his conscience to do that, he cast himself upon the providence of God. Being asked by a friend about that time, whether he could live upon a good conscience; his answer was, that "A little with a good conscience would well content him." He therefore fixed in a grammar-school, and for a while had good encouragement; but he was so molested with citations, that he was forced to throw it up. He continued still preaching privately at *Egham* in his own house, where he had a small auditory who helped to support him; but herein he was narrowly watched, and intimation was given to ——— *Thynne*, Esq. (who carried it very civilly to Mr. *Wavel*) that his conduct was offensive to persons in power, in suffering a conventicle under his nose; upon which a warrant was issued out against his body and goods, and he was forced to desist from preaching. But some time after, on the decease of Mr. *Palmer*, minister at *Pinner's-hall*, he became pastor to that church. The laws being executed with great rigour against the Dissenters, he told his people that he would venture his person if they would venture their purses; which they did, and they were put to no small expence by it. For Mr. *Wavel* would preach three times on a Lord's-day at different places, and was often taken. Once he was forced to give bail for his appearance at the sessions, and when the time came, he held up his hand at the bar as a criminal, but came off by the favour of Sir *Henry Tulse*, at that time lord-mayor. The title of *Gentleman* being given to Mr. *Wavel* in the indictment, one that sat upon the bench said, He knew not why he should be called gentleman. Sir *Harry* said, that he was a gentleman, and his kinsman too; and that he had coveted his acquaintance, though he never could obtain it, through his reservedness. Sir *Harry* so contrived matters, that the person who was disposed to bear the hardest upon him was kept engaged in company till the trial was over.

Mr. *Wavel* was a person of great integrity, and much given to charity. He would often say, "If I *cast my bread upon the waters*, I am sure to *find it after many days*." When any sought to restrain him, by reminding him of the number of his children, he would reply, "Mine will never want; their heavenly father will provide what is necessary, and more is hurtful." Accordingly, (though his income was never very considerable) by the blessing of God upon his discreet management, he brought up a numerous family. He

was

was a man of great pleasantry, and the many judicious observations he had made upon persons and things, which he was ready to communicate, rendered his conversation very instructive. He was of congregational principles; but of extensive charity. It was his principal and constant practice to receive all whom Christ had received, without any debate about things of a doubtful nature. His preaching was plain, and tended very much to exalt Christ, and the grace of God in him: and yet it was his dying advice to his church, that they would chuse one to succeed him, of whom they should have some ground to hope, that he would preach Christ crucified more than he had done He excelled in prayer, more especially upon particular occasions, to which he would apply scripture expressions with great propriety. It was a most frequent petition in his prayer, which he would express with a warmth and relish that was very remarkable, *Father, glorify thy name; Father, glorify thy son.*—During the time of his last illness, which was a fortnight before his death, he enjoyed a continued serenity of mind, expressing to those about him his desire to depart, and rejoicing that his work was finished. A minister who visited him, telling him that he had suffered much for his master, Christ; his answer was, "He owes me nothing." As he sat in his chair, he lifted up his hands and blessed his children; and as he was going to bed, died in his chair, *Dec.* 19, 1705, in the 72d year of his age.

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§ Among the ministers in London who afterwards conformed, Dr. Calamy has omitted Dr. THOMAS HORTON, of *Eman. Col. Camb.* who was Professor of Divinity in Gresham College, which place he continued to hold after his marriage, (together with his Headship of Queen's College, Cambridge) by the order of *Oliver Cromwell*, and afterwards by a dispensation from *Charles* II. But in the year 1661, when he was nominated one of the assistants at the Savoy conference, on the side of the Presbyterians, (though he never attended) this dispensation was revoked. "The year "ensuing, Dr. Horton was in the number of those Divines "who were silenced by the Bartholomew-act; but he con-"formed afterwards. And on the 13. of June 1666, he was "admitted to the vicarage of Great St. Helen's, and held it "till his death, March 1673." *Ward's Lives of the Gresham Professors*, p. 70, where may be seen an account of his works, among which are a great number of sermons.

EJECTED OR SILENCED MINISTERS, &c.

IN THE

UNIVERSITY OF OXFORD.

ALL SOULS COLLEGE.

JOHN PANTON, M. A. [Student.] Soon after his ejectment, in 1660, he travelled into *France*, and afterwards practised physic in *London*, constantly adhering to the Nonconformists. A person of this name is mentioned as a probationer for the ministry in *Sussex*, when the Act of uniformity passed; most probably the same.

BRAZEN NOSE COLLEGE.

DANIEL GREENWOOD, D. D. Principal. He had been vice-chancellor of the university. He was turned out by the king's commissioners in 1660.

THOMAS ADAMS, M. A. Fellow. He performed all his exercises with applause; and being generally esteemed for his learning, piety, good-humour, and diligence, he passed through all offices which a person of his standing was capable of. He had a competent number of pupils under his care. Upon his ejection, he settled with Sir *Samuel Jones*, then near *Salop* in *Shropshire*, afterwards near *Northampton*; and was very useful in his family. He was afterwards chaplain to the Right Hon. the Countess Dowager of *Clare*. He had two brothers who lived in *London*, one of whom was Mr. *R. Adams* before-mentioned. His labours in that honourable family, by his catechizing and weekly preaching, were very acceptable. He died on *Dec.* 11, 1670.

WORKS. Protestant Union; or Principles of Religion, wherein the Dissenters agree with the Church of England; in two sheets, price 2d.—The Main Principles of Christian Religion in 107 short Articles or Aphorisms; confirmed by the Articles and Homilies of the Church of *England*; under these four heads. 1. Things to be believed, comprehended in the Creed. 2. Things to be done—in the ten commandments. 3. Things to be practised—in the gospel. 4. Things to be prayed for—in the Lord's prayer.

CHRIST-

CHRIST-CHURCH COLLEGE.

RALPH BUTTON, B. D. Canon, and Orator to the University; from both which places he was turned out in 1660, and was succeeded by Dr. *South*. He was educated at *Merton Col.* He was an excellent scholar; a most humble man; of a plain sincere heart, and was a great sufferer for Nonconformity. Besides a great loss in his estate, he was six months in gaol for teaching privately the sons of two knights near *Brentford*, who persuaded him to undertake this office. He died at *Islington*, where he was a tutor to young men in his own house, *October* 1680. He wrote a Hebrew and Latin Poem on the Restoration, in *Brit. Rediv.*

HENRY CORNISH, B. D. He might have been created D. D. but refused. There were many scholars who were very thankful to God and to him for his public sermons at *Oxford*, both before the war, and after that city was surrendered to the parliament. He was displaced by K. *Charles's* commissioners. He afterwards lived with the pious Sir *Philip Harcourt*, of *Stanton-Harcourt* in *Oxfordshire*; preaching occasionally about the country and in *Oxford*. In 1690, he settled at *Bicester*. *Wood* says, "Such was the poor spirit of the person, that being about 80 years old, he preached there in a barn for profit-sake, to silly women, and other obstinate people." But the author, who had the happiness of being at that time well acquainted with him, can attest, that he was a man of a very generous and public spirit; having never met with more sincerity, more eminent piety, more cordial love to God and man, than was discernable in him. It was the good of souls, and the service of his master, he aimed at. As for profit, he was above it: he had an estate of his own. Neither was his income from his people great. As for them, they were as intelligent, good-tempered, judicious and affectionate a people as a minister need desire. The good old gentleman was as tender of them as a father; and they carried it to him with the respect and tenderness of children; and vital religion exceedingly flourished among them. He left this life for a better, *Dec.* 18, 1698, in the 89th year of his age.

His funeral sermon was preached by a worthy conforming clergyman, Mr. *John Olyffe*, Rector of *Dutton*, *Bucks*; in which he declares, "He had always observed in him a great kindness and benignity of disposition, joined with an undissembled integrity and uprightness, whereby he plainly

discovered that he rejoiced in all mens welfare and happiness, and was glad when he could any ways promote it. He possessed great calmness of temper, but was fervent in spirit in the service of his God. And his long and continued labour in that service, even to extreme old age, was a striking proof of his delight in it, of his pious zeal for the promoting of religion, and his earnest desire of the eternal welfare of men. He was one of eminent piety, of exact walking, of an healing spirit, and full of love to God and good men of different denominations. He was not for a wrangling or disputative divinity, which tends to gender strife, but for plain practical godliness in its life and power, &c."—This worthy man's candour occasioned the publication of a pamphlet, full of angry reflections, though the truth of the character which he gave of Mr. *Cornish* could not be denied. Mr. *Olyffe* made a very handsome and ingenious reply, in a preface to his sermon, which, had it not been for those reflections, had not seen the light.

Mr. JOHN POINTER, of *Braz. No. Col.* Canon. A close student, a grave preacher, and a man of considerable worth. His mother devoted him to the ministry from the womb. She dying when he was about eight years old, he was taken by Mr. *W. Hancock* his brother-in-law, a mercer in *Coventry*, to be educated in the great school there. A very considerable estate was left to enable his guardian to give him a liberal education. At about eighteen years of age he was sent to the university. When he left *Oxford*, he boarded with old Mr. *Dodd* at *Ashby*, where he had his son Mr. *Timothy Dodd* (a pious and learned man) for his companion. Here he studied about three quarters of a year, after which Mr. *T. Dodd* going to *Leyden* to live with Dr. *Ames*, Mr. *Pointer* accompanied him, and continued there almost a year, till an ague seized him, which caused him to return home. Some time after, he undertook a lecture in *London*, at *St. Mildred's*, *Bread-street*, where he preached twice every Lord's-day. After two years labour there, he was forced, by the incumbent, to quit, and returned to *Hanwell*; from whence, after a year and a half, he was called to be lecturer at *Wooton-Waven* in *Warwickshire*, but he was forced to leave this situation through the opposition of the papists, and went to *Hornton* near *Hanwell*, which place he also left in a year's time, because of a pestilential fever, and went with his family to *Warwick*.

Having

Having spent a year and a half there, he obtained from the company of Mercers in *London*, a lecturer's place in *Huntingdon*, though he had eleven competitors. He preached the lecture there on Saturday (which was the market day) for the benefit of the country people, and gave the town a sermon every Lord's day in the great church, gratis. Some years afterwards, the lecture being supplied by neighbouring ministers, he preached twice every Lord's day. In this place he continued eleven years, till the troubles of the war forced him to *London*, from whence, after a year and a half, he was called to *Buers* in *Essex*, where he continued six years; till a fever, (which afterwards returned every spring and fall,) occasioned him to remove with his family to *Oxford*. There he continued three years without any stated employment, being unwilling to accept any sequestered living, though he had the offer of about twenty of that sort. At length he preached for Dr. *French* in his turn at *Whitehall*. When the doctor died, *Cromwell*, without any application, put him into the vacant canonry of *Christ-Church, Oxford*, making him promise that he would take as much pains in the ministry here as he had done at *Huntingdon;* which he did, by preaching once in six weeks in the college, and every Lord's-day at *St. Thomas*'s church gratis. He kept his turn also at *St. Mary's*, and in four towns in the country. After the Restoration, he was cast out, and he never preached afterwards; but he visited the sick with great assiduity. He died *Jan.* 2, 1683, in his 84th or 85th year. § Mr. Pointer left two sons who were clergymen, settled near *Oxford;* one of them rector of *Slapton*, Northamptonshire: the other, the author of a treatise on the weather. They were both good men. Mr. *Orton.*

GEORGE PORTER, B. D. Canon; and Proctor of the University in the second year of Dr. *Owen*'s vice-chancellorship. In 1662, he was cast out from his fellowship in *Magdalen-College*. He was a man of good learning, great gravity, integrity, self-denial and charity. In church-government he was what might be called a sort of an *Interpendent*. He could not allow that the ruling of church affairs should be by popular suffrage; or that the people should govern their officers. And yet he held that the people had just rights and privileges which must not in the least be infringed; and that therefore the due satisfaction of the church would and ought to be sought by every wise and just governor. In a word, he held that it was the pastor's or elder's part to rule, and the people's part to obey; but both "in the Lord." He took

notice that this was thrice commanded in one chapter, *Heb.* xiii. 7, 17, 24. He was greatly pleased with Mr. *Giles Firmin's Weighty Questions Discussed.* He was a great enemy to high-flown expressions in sermons, and would say to those who used them, to discover their learning, that "Learning did not consist in hard words, but in depth of matter." He was of a melancholy constitution, which sometimes prevailed to such a degree, that for several years he had little enjoyment of his friends, himself, or his God: but at length he had comfort. He resided some time at *Lewes* in *Sussex*, and afterwards freely preached the gospel at *East-Bourn* in the same county, near the place of his nativity. He was at last pastor of a church at *Clare* in *Suffolk*; where he died, *July* 1697, in the 74th year of his age. He was a very devout man, and had a due respect both to the substance and circumstances of worship. He used to speak of common sleepers at sermons with great severity, as equally criminal with swearers or drunkards. There are three letters of his in Mr. *T. Rogers's* Discourse of Trouble of Mind.

Mr. JOHN SINGLETON, Student. He was turned out after he had been at this college eight years, by the commissioners, in 1660. He then went into *Holland* and studied physic. It is not certain whether he took his degree in that faculty or not, but he was always afterwards called Dr. *Singleton*; though he did not practise any farther than giving his advice to particular friends. He lived with Lady *Scot* in *Hertfordshire*, and preached to some Dissenters at *Hertford*, before Mr. *Haworth* fixed there. He was afterwards pastor to a congregation in *London:* and when the meetings there were generally suppressed, and there was a breach among his people, he went into *Warwickshire*, and lived with his wife's brother, Dr. *Timothy Gibbons*, a physician, a pious man, who had been educated at *Christ Church* in *Oxford*. Upon king *James's* giving liberty to the Dissenters, he preached at *Stretton* §, a small hamlet about eight miles from *Coventry*, to a congregation that came from different places in the neighbourhood. From thence he removed to *Coventry* to be pastor to the Independent congregation there, who had been under Mr. *Basnet*, and afterwards under Mr. *Boon* *. From *Coventry*

§ "I have often heard some good people in Northamptonshire (from "whence *Stretton* is not far distant) speak of him with great respect." *Mr. Orton.*

* Mr. *Boon* was a pious and learned gentleman of a good estate, who had been educated in *Eman. Col. Camb.* and followed the law; but being chosen pastor

Coventry he was again called to *London*, to be pastor to a congregation there in the room of Mr. *Thomas Cole*. He has a sermon in the Morning Exercises.

JOHN THOMPSON, M. A. Student, A native of *Dorchester*. He had spent nine years in *Oxford*, and was well esteemed for learning and virtue by his contemporaries. He was as willing to have kept his place as others, if he could with a safe conscience have conformed. He studied the points in debate with great deliberation, conversed freely with such as were most likely to increase his light, and seriously begged divine direction; but upon the whole he could not comply with what was required through fear of offending God. He thereupon quitted the university and all hope of preferment, and returned to *Dorchester*, where he applied himself diligently to the study of divinity. He married the daughter of worthy Mr. *Benn* the ejected minister of that place, and often preached for him with great acceptance. In 1670, upon the call of a congregation in *Bristol*, he removed to that city, where he exerted himself in his ministerial work, preaching statedly thrice a week, and maintained an unblameable conversation; none being able to lay any thing to his charge but his Nonconformity. In 1675, he was apprehended upon the *corporation-act*, and carried before the mayor, at whose house he found the Bishop of the diocese and several justices, who treated him roughly, which he bore with great meekness. Refusing to take the *Oxford*-oath, he was committed to gaol, *Feb.* 10th, and about the 25th of that month began to be indisposed. A physician whom he consulted, seeing a fever coming on, advised to attempt a removal; the place where he was being annoyed by a nasty privy, besides other inconveniencies. A person of quality went to the sheriffs, and offered a bond of 500l. for security. Application was also made to the Bishop, but no removal could be obtained. He languished there till *March* 4, (though not without all the help the place would afford) and then expired.

He was chearful in his sickness, and well satisfied in his sufferings and the cause of them. He declared "that from

pastor to that people, he gave himself wholly to the work of the ministry was an excellent practical preacher, and exposed himself to much danger of sufferings: but some who came with a design to inform against him, were affected and awed with his preaching, so as not to offer him any harm. He was descended from some who were martyrs in queen *Mary*'s days. His principles were congregational, but his zeal was for the great things of religion, faith and holiness.

his

" his heart he forgave his enemies; and should rejoice to " meet those in heaven, who had treated him as if he were " not fit to live on earth." A little before he died, he thus expressed himself: " As for my bonds, I bless God for them; " and if I had known, when I came in, that I should die " here, I would have done no otherwise than I have done. " The time will come when I shall be freed from the asper- " sions of faction." He breathed his last while Mr. *Weeks* (a minister of another congregation in *Bristol*, and then his fellow-prisoner) was by prayer commending his soul into the hands of Jesus Christ.

§ The preceding account of the cruel treatment which Mr. Thompson met with, corresponds with that contained in the church-book belonging to the Baptist-church, in *Broad-street*, *Bristol*. It is there added, " That being a corpulent man, the corpse could not be kept, and that the next day, *March* 5, he was honourably interred at *Philip*'s church-yard, being carried from the prison to the grave, accompanied, it was judged, by five thousand people, which made adversaries admire."

RICHARD DYER, M. A. of *Magd. Hall;* afterwards Student of *Christ-Church*, whence he was ejected in 1660, for his Nonconformity. He was the son of Mr. *Gower Dyer*, of Aldermanbury, and elder brother to Mr. *Samuel Dyer*, of Alhallows, London-Wall. He had been chaplain to three lord-mayors, *Frederick*, *Viner*, and *Kendrick*. He never preached after he was silenced; but was some time chaplain to —— *Conyers*, Esq. of *Walthamstow*, and tutor to his son. He afterwards lived in *St. Katherine*'s by the Tower, and kept a grammar-school about seven years. He was a very pious but melancholy man. He had transcribed for the press, several sermons preached at the university, and at *St. Paul*'s, with other theological discourses, which were burnt by a fire that happened in *St. Katherine*'s. This he laid more to heart than his loss in the great fire of *London*, though that was very considerable. He died in 1695, aged 70.

Mr. SAMUEL ANGIER, Student. Born at *Dedham* in *Essex*, *Aug.* 28, 1639, and brought up in Westminster-school, from whence he removed to this college, *Dec.* 8, 1659, where he continued student till he was cast out by the Act of uniformity. After his ejectment, he lived with Dr. *Owen*, for whom he always entertained a most profound respect. In 1667, he visted his uncle Mr. *John Angier* of *Denton*, and became his assistant, which he continued to be till his uncle's

cle's death, *Sept.* 1667. He was ordained *Oct.* 29, 1672. His preaching afterwards exposed him to many troubles and difficulties. Warrants were often taken out against him; and in 1680, he was excommunicated at *Stockport* church. Being requested to draw up an account of his ejectment and sufferings, for the author's use, his answer was, "The ill treatment he then met with would blacken the characters of some who were dead, and be very offensive to some still living, and therefore he was for declining it." He preached for several years in an out-building near his house: but on *Aug.* 19, 1708, he began to preach in a commodious place which his congregation erected for him, where he continued his labours till the Sabbath before his death, *Nov.* 8, 1713, in the 75th year of his age. His funeral sermon was preached by Mr. *Aldred*, on 2 *Cor.* i. 12.

He was an excellent scholar, and retained much of his school-learning. He was a judicious and lively preacher, and a zealous asserter of the doctrine of free-grace. He was an eminent christian, and zealous of good-works: much in prayer, and very particular in praying for his friends and neighbours, especially in affliction. When his sight failed him, he frequently entertained himself with repeating the greatest part of *David*'s psalms and *Paul*'s epistles from his memory. He was all his days a close student, a great lover of Bible-knowledge, an exact preacher, and one who lived as he spoke, and spoke as he lived. Notwithstanding all his sufferings he was fully satisfied with his Nonconformity to the last. He was buried in the chapel erected for him in *Dukenfield*, where, upon a marble tomb stone, there is a Latin inscription.

Mr. WILLIAM SEGARY, Student. A good disputant. When he left *Oxford*, he retired into the country, where he taught school, and died very old.

Mr. WILLIAM WOODWARD. Probably the person mentioned at *Whitchurch, Herefordshire.*

Mr. STAFFORD. Of whom no other account is to be procured than that he had taken his degree of M. A.

CORPUS CHRISTI COLLEGE.

*** EDMUND STAUNTON, D. D. President. He was born in 1600, of the ancient and worshipful family of the *Stauntons* in *Bedfordshire*. His father, Sir *Francis Staunton*, had several sons, of whose education he was peculiarly careful.

careful. *Edmund*, who was one of the youngest, was sent early to *Oxford*, where he applied so close to study, and got such applause, that while he was an under-graduate he was chosen a probationer fellow before eighteen of his seniors. At about eighteen years of age he had a threatening illness, from which he was remarkably recovered, when through the drunkenness of the surgeon who blooded him, his life was in imminent danger. He was another time as remarkably preserved from being drowned. These merciful deliverances were preparatory to that good work which, about this time, God began in his heart, as they led him to serious thoughts concerning his spiritual and eternal state, to close self-examination and fervent prayer. Having been about two months under a spirit of bondage, so that many times, as he says, he durst not close his eyes in the night lest he should awake in hell, he at length, being very earnest with God in prayer for the manifestations of his love, was immediately filled with a strong persuasion of it, and 'with joy unspeakable and full of glory.'

From this time he applied himself to the diligent reading of the scriptures, and the study of divinity, and determined upon the work of the ministry; telling his father, (who had given him his choice of the three learned professions) that "He esteemed the turning of souls to righteousness the most desirable work in the world, and attended with the greatest reward hereafter, though the others might bring in more wealth and honour here." He first preached a lecture on the Lord's-day afternoon at *Witney* in *Oxfordshire*, about six months, and had encouraging seals of his ministry. His labours were so acceptable that people flocked from all parts to hear him. This was not pleasing to the incumbent, who took the more time in reading prayers, that this novel lecturer might have the less time for preaching, and then left the church; but he was followed by none but his clerk, whom he would not suffer to give out the psalm. Mr. *Staunton* had preached several times on that text, *Buy the truth, and sell it not;* upon which the incumbent, when he met any coming into the church as he went out, would say with a sneer, "What, are you going to buy the truth?"

His friends having got a living for him at *Bushy* in *Hertfordshire*, he removed thither, and had a welcome reception, especially from those who had any savour of religion. Here he preached and catechized on the Lord's-day, and at other times with great success, with respect to many who came from

from adjacent places, as well as his parishioners. But after he had been here about two years, Dr. *Seaton*, of *Kingston* in *Surrey*, having a mind to this living, and either finding, or making a flaw in this title, soon dispossessed him of it. The Dr.'s attorney, thinking highly of Mr. *Staunton*'s ingenuity, proposed an exchange, to which both parties agreed. But the Dr. when he had got *Bushy*, would not part with *Kingston*. However Mr. *Noy*, his attorney, abhorring this baseness, threatened to find a flaw in his title to *Bushy*, and many of the inhabitants of *Kingston* who prized Mr. *Staunton's* ministry, so worked the Dr. that he soon resigned, and Mr. *Staunton* took his place. He here continued about twenty years, endeavouring to fulfil his ministry, not only preaching twice on the Lord's day, but catechizing the younger and ignorant sort of people, and teaching them from house to house. He also set up a weekly lecture, which was supplied by several eminent ministers in their turns. By these means, together with the holiness of his life, he wrought a general reformation in the town, both among the magistrates and the people. He was beloved by all the godly, and feared by the wicked. Nor did he only produce an external reformation; for when he left this place in 1648, there were thirty persons who gave him a paper in which they owned him as their spiritual father, and doubtless many more could have added their names to the list.

In 1635, when the Book of Sports came out, he was one among many who were suspended for not reading it. During his suspension he took his degree of D. D. at *Oxford*, which he says he did to put the greater honour upon his sufferings. His exercise was greatly applauded. But there were several doctors in the university whose fingers itched to be dealing with him because he was a Puritan; among whom was one who was so miserably nonplussed by Dr. *Staunton* in the disputation, that the auditors hissed him, and one called for a candle, that the Dr. might see his arguments.

Dr. *Staunton* was a member of the Assembly of divines, and was in such esteem, that he was appointed one of the six morning preachers in Westminster-abbey. In 1648, when the visitors discharged Dr. *Newlin* from the headship of this college, Dr. *Staunton* succeeded him. Here he continued about twelve years, in which time his whole deportment was very exemplary. He at first put in execution all such statutes as tended most to the advancement of learning and religion, and was frequently present at the lectures and other exercises,

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to encourage the studious and reprove the negligent. He set up a divinity-lecture every Lord's-day, early in the morning, in the college chapel, for exercising the senior students, and initiating them into the work of the ministry. He constantly catechized the juniors publicly every Saturday. He preached once or twice every Lord's day, to the edification of many, besides his constant course in the university-church and college-chapel. He moreover often preached lectures in the country, for which he rather sought opportunities than declined them. He had a meeting every week at his own lodgings for prayer and spiritual conference, consisting of the members of the college and others, wherein he bore a principal part, bringing forth out of his store of experimental knowledge *things new and old.* He took great care to introduce such only into the college as discovered some signs of grace, at least such as were docile and inclinable to what is good. He was constantly present at public worship in the chapel, morning and evening, observing and reproving such as were remiss. And when he sat at meat in the college hall, his constant custom was, to discourse in such a manner as might tend to the instruction of those present. Spiritual discourse was indeed his meat and his drink. By his prudent government and pious example, religion and learning remarkably flourished in this college*, and many who were educated under his care, became learned, pious, and useful men; among whom was Mr. *Joseph Allein.*

In 1660, being discharged from his office, he withdrew from the city, in which he had sown much precious seed, and well watered it with his tears. His departure was much like that of Paul from Ephesus, *Acts* xx. Having recommended himself to Divine Providence to fix the bounds of his habitation, he first went to *Rickmansworth* in *Hertfordshire*, where he was well received by persons of all ranks. His first and chief design was to settle an able minister there, but his best endeavours were ineffectual. However he found the way to that pulpit himself; but because the entrance was narrower than in some other places, he sought out a *wider door* and more *effectual.* He preached round about that county, and in the neighbouring counties, at least at twenty places, *spending and being spent* in the service of his great master, till the Act of uniformity imposed a general silence

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tion and joy in God. On the 14th of the same month he died in the 71st year of his age.

He was a man of uncommon piety, who took much pains in personal religion. He was remarkably careful in the work of self-examination, which he often pressed upon others. He left a paper, in which his evidences for heaven are distinctly drawn out, with scripture-proofs. (*Life*, p. 29—32.) He kept a journal of God's mercies to him, in which are contained some remarkable appearances of providence for him.—As a preacher, he was very laborious and eminent. He feared that rebuke from Christ another day,—*Thou wicked and slothful servant!* When he visited his friends, he usually preached among them; and though he sometimes offered his services, they were not ordinary ware. He always disliked immethodical indigested preaching, but laid great stress upon plainness. In his applications he was ever most lively and affectionate, so as to *impart not the gospel only, but his very soul also.* He was called the searching preacher. His prayers also were very striking; as a proof of which, when he once went to preach at *Warborough*, near *Oxford*, a man was so much affected with his first prayer, that he ran home and desired his wife to make haste and come to church, for there was one in the pulpit who prayed like an angel. The woman hastened away, and God so ordered it, that the sermon proved the means of her conversion, and she afterwards proved an eminent Christian.

He was so familiarly acquainted with the holy scriptures, that his head was instead of a concordance. He greatly loved the word, and therefore could not easily forget it. Whereever he went he carried the New Testament or the Psalter with him, and was often speaking in the day of what he had read in the morning. And at night he fixed upon some passage to employ his waking hours on his bed. He seldom wrote a letter but he added some pertinent texts for a P. S. and seldom parted with a friend but he would leave some scripture passage with him. "Pray, (said he) let me leave one text with you, and think of it when I am gone."—He gave himself unto prayer. No day passed wherein he restrained or slightly passed it over. He would often say to his godly friends who came to visit him, "Come, must we not pray together before we part?" He always chose the kneeling posture, as being the most humble.—He was a strict observer of the Lord's-day. It was rare to hear him speak one idle word, or do one unnecessary action on that day; and

he went from one duty to another, as the bee does from flower to flower, finding sweetness in them all. He used to say, "We must be good husbands of time, especially of holy time; and must not spend that time which is not our own about our own things." He often kept days of prayer and fasting, sometimes with his family, and sometimes alone, as he found any corruption prevail in his heart. He confessed, that by this means in particular his spiritual pride was subdued, to which when he was a young preacher he was very subject.—He was indeed a very lowly-minded Christian, who appeared not elated by his parentage, his abilities, or the applause he met with, but 'esteemed others,' though really much worse, to be 'better than himself.'

He was very liberal to all, especially to those of the houshold of faith. He 'devised liberal things.' It was his custom, when he rode abroad, to put what money he could spare into his pocket, and if he met with any indigent persons he would enter into discourse with them, and relieve them according as he judged of their circumstances and characters. He often visited needy families, and left something for the good both of soul and body.

He was one of the greatest patterns of patience under trials which the age produced. He had one trial peculiarly heavy, yet none ever saw him out of humour. Nor was he merely patient under troubles, but chearful; 'in every thing giving thanks.' And his general chearfulness was ornamental to religion, and was the means of drawing some into a good liking of the ways of God, as he himself intended it, for he thought that a sour morose carriage in Christians did much to disparage the gospel.—He much lamented the unnatural divisions among Christians. Though he was not sceptical or indifferent, he was not rigid and severe, but always accommodated himself to those that differed from him, as far as his love of truth would permit, saying, "All men must have their "grains of allowance; the most knowing Christians know "but in part." He would freely converse, and communicate also with those that *held the head*, though in other things erroneous.—His *zeal* for God (to use the words of *David*) did *eat him up*. Though he seldom sinned in being angry, he was very often angry with sin. He could bear to have himself reproached, but not the name of his God. He was constantly projecting and executing schemes to promote his honour. Often would he say to his friends, "Come, what shall we do for God to-day?"—He greatly excelled in his dexterity and delight in Christian conference. *His heart*

was always *inditing a good matter, and his tongue was as the pen of a ready writer. His lips fed many.* It was admirable to see when he sat at meat, how he would turn water into wine; how he would improve merry and idle, into serious and useful discourse, so that the most ignorant and carnal could not be offended. He was uncommonly ready in instructing the ignorant, and he took delight in doing it, embracing all opportunities for it which offered, wherever he went; and his success with regard to persons he accidentally met with, was very encouraging.—His modesty was such, that he never judged any thing of his worthy of the press, yet he consented to print the following

WORKS. Sermons before the Lords and Commons.—Fun. Serm. for Mrs. *Eliz. Wilkinson.*—A Poem in Brit. Rediviva, on the Restoration.—A Treatise of Christian Conference (a very plain but useful book.)—A Dialogue between a Minister and a Stranger, which he left in MS. [A small tract, adapted to the capacities of the most ignorant. These are both bound with his Life, written by Mr. *Richard Mayo.* The latter of them was reprinted by the late Mrs. *Abney*, of Newington, to be given to the poor, with a short preface signed *T. T.*]

JOHN MILWARD, M. A. Fellow. He was also turned out of the pleasant living of *Darfield*, in the west-riding of *Yorkshire*, reckoned worth 300 *l. per ann.* He died in 1683 or 1684, at *Islington*. There is a sermon of his in Morn. Ex. on loving our neighbours as ourselves.

Mr. SAYER. He took his degree of M. A. and was afterwards chaplain to Sir *William Waller*.

EXETER COLLEGE.

RICHARD WHITEWAY, M. A. Fellow. An accomplished scholar, and a man of uncommon piety. When the *Bartholomew* act had ejected him, he retired into *Devonshire* his native country, and was taken by Sir *John Maynard* for his domestic chaplain, after which he died of the small-pox in a few weeks.

RICHARD INGLET, M. A. Fellow. Born near *Chidley* in *Devonshire*. When cast out of his fellowship, he applied himself to the study of physic, and practised it in *Plymouth* with good success. He broke a blood vessel as he was riding to visit a patient in the country, which occasioned his death. In his sickness, he was at first under trouble of mind; but

by frequent conference with a pious minister, it pleased God to recover him to a full composure, and he died with good hope through grace of eternal life.

Mr. JOHN GAY*. He had not preached when the Uniformity-act took place. He left the university because he could not submit to the terms imposed. He lived afterwards at *Barnstaple* in *Devonshire*, and was useful there.

Mr. JOHN CUDMORE. He was an intimate friend of Mr. *Gay*, and left the university at the same time, not being satisfied with the declarations and subscriptions required in order to take his degree. He was of a good family, and was brother to *Daniel Cudmore*, Esq. of *Loxbeare*; a singular scholar, and an eminently holy man; content with a small estate, and a small congregation in *Chumleigh*, where he settled in 1694, succeeding Mr. *Thomas Hart*. In the latter part of his time he was crippled with the gout, and died in *Oct.* 1706. In his last sickness he said to a minister who was with him, "Nonconformity is the right; continue in it." A son of his was in the ministry among the Dissenters somewhere in the West of England.

*** JOHN CONANT, D. D. He was Rector of *Exeter College* at the time when the Uniformity-act passed, and he left his place on account of it. Of this learned and excellent person some memoirs are contained in *Prince's Worthies of Devon*, he being a native of that county. We are there informed that "He greatly distinguished himself while he was a student in the university, insomuch that the learned Rector, Dr. *Prideaux*, applauded him by the following witticism upon his name: CONANTI *nihil difficile*†." It appears from some original papers‡, dated in the year 1640, that he had been some years Rector of *Limington*, in the diocese of Dr. Pierce, bishop of Bath and Wells; from whom, for want of strict conformity, and on account of some zealous exertions in his ministerial work, he met with much opposition.—He was puritanical in his principles, and afterwards became a member of the Westminster Assembly, and one of the Commissioners at the Savoy; but when he took

* This name and the next are transposed from *Devonshire*.

† "To him that *endeavours* nothing is difficult."

‡ These papers, now in the Editor's possession, are in Dr. Conant's own hand-writing. They were communicated by the Rev. Dr. FURNEAUX. As they are curious and interesting, a copy of them shall be given at the end of this article.

the *Engagement* to the Commonwealth, he did it with such caution as shewed him to be not very warmly attached to that government. The words of the Engagement were, "You shall promise to be true and faithful to the Common-"wealth, as it is now established, without King or House "of Lords." When he appeared before the Commissioners he made a Declaration in these words—"Being required to subscribe, I humbly premise 1. That I be not hereby understood to approve of what hath been done, in order unto or under this present government, or the government itself; nor will I be thought hereby to condemn it; they being things above my reach, and I not knowing the grounds of the proceedings. 2. That I do not bind myself to do any thing contrary to the word of God. 3. That I do not hereby bind myself, but that if God shall remarkably call me to submit to any other power, I may be at liberty to obey that call, notwithstanding the present engagement.—In this sense, and in this sense only, I do promise to be true and faithful to the present government, as it is now established, without King or House of Lords." *John Conant.*

After he had been a Nonconformist about seven years, he conformed, and became vicar of *All Saints* in *Northampton*. This may be thought an objection to his being placed on our list. But as he had continued with the Nonconformists so long, he may be fairly numbered among the ejected ministers, especially as in his temper and strain of preaching he was (as Dr. Calamy observes,) so much like the rest of his brethren, that both by those that were in the church, and those that were out of it, he was generally ranked with the Presbyterians all his days.

Mr. *Prince*, in the memoirs of his Life, seems to be at a loss to account for his Nonconformity. But all things considered, it is more surprising that he should ever have been induced to conform. Probably he might subscribe the articles, &c. of the church on the same principles that he took the *Engagement* to the Commonwealth; and in the same manner, if admitted, any one might subscribe almost any thing else.

Something of his spirit and temper, as well as of his history, and the difficulties he met with in his ministerial labours, may be gathered from the following papers.

No. I. *The testimony of John Conant, Rector of Limington, within the diocese of Bath and Wells, Jan.* 1640.

"Having continued in myne own parish church a Lecture for the space of 10 or 11 years, viz from A. D. 1622 until

A. D

A. D. 1633, first once every fortnight, and afterwards weekly without any considerable intermission, without any prohibition or the least discouragement from Bp Lakes and his successors, until Bp Pierce his coming into this Diocesse, & after his the sayd Bp Pierce his coming to Wells, I being told that he was an adversary to Lectures that a storm was coming, and having heard that some more publick Lectures were already suppressed, I thought it a meete and inoffensive way to repayre unto the sayd Bishop and to crave his leave and liking for the continuance of my Lecture wch accordingly I did, taking with me a grave and orthodox Minister of myne ancient acqvaintance, viz. Mr. John Vivian then Vicar of Banwell that he might if neede required give testimony unto such passages as should intercede betweene the Byshop & my selfe. But the Bp taking me into an inner roome beckened unto the said Mr. Vivian (as he himself told me) signifying that he should stay behind, notwithstanding wch I yet earnestly and humbly intreated the said Bp Pierce to afford me his approbation and incouragement in my said Lecture, alledging to this purpose that I was Batchelor in Divinity, & a preacher licenced by the university, also that the Lecture was within myne own parish, & upon a day appointed for Common Prayer by our church, and that I was willing to imploy the tyme and talent wch God had vouchsafed me for the benefitt and instruction of my people, who much needed the same. Yet the sayd Bp utterly denied me any such leave or approbation, telling me that such as came to my Church on Wednesdays should heare the Litany and so be gone, withal requiring me once & againe not to proceed any once more in my said Lecture or Exposition, (wch he called preaching) on Wednesdays, as I would answer the contrary. And when I humbly desired to understand the reason why he should so strictly prohibit me beyond some others, who as then continued their wonted weekly preaching in their own churches, & within the same Diocesse without any such restraint, alledging no reason for his so doing, he answered, That it was in his power to inhibit or to licence whom he would, tho' within their owne cures, to preach any such weekly Lecture within his diocesse, & therewith promised me as a pretended favour that if any else within his said Diocesse did continue any such Lecture I should enjoy the like liberty: but added withall, That his purpose was not to permit any. That this was the summe of my suite unto Bp

to encourage the studious and reprove the negligent. He set up a divinity-lecture every Lord's-day, early in the morning, in the college chapel, for exercising the senior students, and initiating them into the work of the ministry. He constantly catechized the juniors publicly every Saturday. He preached once or twice every Lord's day, to the edification of many, besides his constant course in the university-church and college-chapel. He moreover often preached lectures in the country, for which he rather sought opportunities than declined them. He had a meeting every week at his own lodgings for prayer and spiritual conference, consisting of the members of the college and others, wherein he bore a principal part, bringing forth out of his store of experimental knowledge *things new and old.* He took great care to introduce such only into the college as discovered some signs of grace, at least such as were docile and inclinable to what is good. He was constantly present at public worship in the chapel, morning and evening, observing and reproving such as were remiss. And when he sat at meat in the college hall, his constant custom was, to discourse in such a manner as might tend to the instruction of those present. Spiritual discourse was indeed his meat and his drink. By his prudent government and pious example, religion and learning remarkably flourished in this college*, and many who were educated under his care, became learned, pious, and useful men; among whom was Mr. *Joseph Allein.*

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tion and joy in God. On the 14th of the same month he died in the 71st year of his age.

He was a man of uncommon piety, who took much pains in personal religion. He was remarkably careful in the work of self-examination, which he often pressed upon others. He left a paper, in which his evidences for heaven are distinctly drawn out, with scripture-proofs. (*Life*, p. 29—32.) He kept a journal of God's mercies to him, in which are contained some remarkable appearances of providence for him.—As a preacher, he was very laborious and eminent. He feared that rebuke from Christ another day,—*Thou wicked and slothful servant!* When he visited his friends, he usually preached among them; and though he sometimes offered his services, they were not ordinary ware. He always disliked immethodical indigested preaching, but laid great stress upon plainness. In his applications he was ever most lively and affectionate, so as to *impart not the gospel only, but his very soul also.* He was called the searching preacher. His prayers also were very striking; as a proof of which, when he once went to preach at *Warborough*, near *Oxford*, a man was so much affected with his first prayer, that he ran home and desired his wife to make haste and come to church, for there was one in the pulpit who prayed like an angel. The woman hastened away, and God so ordered it, that the sermon proved the means of her conversion, and she afterwards proved an eminent Christian.

He was so familiarly acquainted with the holy scriptures, that his head was instead of a concordance. He greatly loved the word, and therefore could not easily forget it. Whereever he went he carried the New Testament or the Psalter with him, and was often speaking in the day of what he had read in the morning. And at night he fixed upon some passage to employ his waking hours on his bed. He seldom wrote a letter but he added some pertinent texts for a P. S. and seldom parted with a friend but he would leave some scripture passage with him. "Pray, (said he) let me leave one text with you, and think of it when I am gone."—He gave himself unto prayer. No day passed wherein he restrained or slightly passed it over. He would often say to his godly friends who came to visit him, "Come, must we not pray together before we part?" He always chose the kneeling posture, as being the most humble.—He was a strict observer of the Lord's-day. It was rare to hear him speak one idle word, or do one unnecessary action on that day; and

he went from one duty to another, as the bee does from flower to flower, finding sweetness in them all. He used to say, "We must be good husbands of time, especially of holy time; and must not spend that time which is not our own about our own things." He often kept days of prayer and fasting, sometimes with his family, and sometimes alone, as he found any corruption prevail in his heart. He confessed, that by this means in particular his spiritual pride was subdued, to which when he was a young preacher he was very subject.—He was indeed a very lowly-minded Christian, who appeared not elated by his parentage, his abilities, or the applause he met with, but 'esteemed others,' though really much worse, to be 'better than himself.'

He was very liberal to all, especially to those of the houshold of faith. He 'devised liberal things.' It was his custom, when he rode abroad, to put what money he could spare into his pocket, and if he met with any indigent persons he would enter into discourse with them, and relieve them according as he judged of their circumstances and characters. He often visited needy families, and left something for the good both of soul and body.

He was one of the greatest patterns of patience under trials which the age produced. He had one trial peculiarly heavy, yet none ever saw him out of humour. Nor was he merely patient under troubles, but chearful; 'in every thing giving thanks.' And his general chearfulness was ornamental to religion, and was the means of drawing some into a good liking of the ways of God, as he himself intended it, for he thought that a sour morose carriage in Christians did much to disparage the gospel.—He much lamented the unnatural divisions among Christians. Though he was not sceptical or indifferent, he was not rigid and severe, but always accommodated himself to those that differed from him, as far as his love of truth would permit, saying, "All men must have their "grains of allowance; the most knowing Christians know "but in part." He would freely converse, and communicate also with those that *held the head*, though in other things erroneous.—His *zeal* for God (to use the words of *David*) did *eat him up*. Though he seldom sinned in being angry, he was very often angry with sin. He could bear to have himself reproached, but not the name of his God. He was constantly projecting and executing schemes to promote his honour. Often would he say to his friends, "Come, what shall we do for God to-day?"—He greatly excelled in his dexterity and delight in Christian conference. *His heart*

An Answer to Dr. *Stillingfleet*'s Sermon, and to his Defence of it.—The Covenant Interest of Believers and their Infants.

Mr. JOHN WHITWICK, Fellow. He lived for some time on the small stock he had left, and afterwards officiated as chaplain in some private families; but was often reduced to great straits.

THOMAS BRACE, B. D. He was noted for a good preacher in the university, and afterwards about *Westminster*, where he preached privately among his friends.

PHILIP STEVENS, M. D. A very serious good man. He was reckoned a great herbalist; and joined with Mr. *William Brown* in publishing *Catalogus Horti Botanici Oxonienſis.*

LINCOLN COLLEGE.

Mr. ROBERT WOOD, Fellow. After his ejectment he was teacher of the mathematics and navigation, at the Blue-Coat Hospital, *Christ-Church*, London.

—— HITCHCOCK, M. A. Fellow. He after his ejectment became a counsellor at law, residing at *Hackney*, and attended the ministry of the Nonconformists.

ROBERT SPEERE, M. A. After his ejectment he went to *Jamaica*, and exercised his ministry at *Port-Royal*, in that island.

MAGDALEN COLLEGE.

*** THOMAS GOODWIN, D. D. first of *Christ's Col.* afterwards of *Kath. Hall, Camb.* He was born at *Rolseby* in *Norfolk*, *Oct.* 5, 1600. His parents early devoted him to the ministry, and brought him up in a suitable manner. He was blest with good natural abilities, which he so improved by diligent study, as to secure great esteem in the university, where he was received at the age of thirteen. During the first six years which he spent in *Christ's College*, he walked in the vanity of his mind; ambitious designs entirely possessed him, and all his aim was to get preferment and applause. But God, who had destined him to higher ends, was pleased to change his heart, and turn the course of his life to his own service and glory. He left a particular account of his conversion, and of his experience both before and after it; which

Thomas Goodwin D.D.

From a Picture in the poſſeſsion of the

Revd. Dr. Wilton.

Publiſhed July 30. 1801. by Button & Son Paternoster Row.

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which may be seen in his life, prefixed by his son to the 1st vol. of his works. The substance of it is as follows:

He had strong impressions of religion upon his mind from the time he was six years old, which led him to the performance of common duties; in which he was at times so zealous, and felt his affections so strongly excited, especially at the Lord's supper, (which he attended when he first went to college) as to think himself possessed of the grace of God in truth, and even to rejoice in the assurance of his title to heaven. But his good motions were often abated, and followed by relapses into sin; so that he sometimes suspected them to be counterfeit, and afterwards found that they were nothing more than the violent workings of nature; by which however (as he says) God the more advanced the power of his grace in him. Having one time made uncommon preparation for the sacrament at *Whitsuntide*, expecting to be thereby so confirmed that he should never fall away any more, his tutor seeing him coming to receive, sent to him to forbid him; being then very young, and very little of his age. This was such a disappointment to him, as to discourage him from attending the ministry of Dr. *Sibbs* and other Puritans; and from that time he left off prayer, and gave himself to such studies as might enable him to preach after the mode which was then highly applauded in the university, and adapted only to display the preacher's wit and learning. His convictions however were sometimes renewed, but they quickly wore off, till at length he was given over to the strength of his lusts, and was resolved to follow the world, and by any means in his power to acquire the applause and preferment of it.

But going one day, (*Oct.* 16, 1620.) to *Kath. Hall* to be merry with his former companions at *Christ's College*, hearing a bell toll at *St. Edmund*'s for a funeral, one of his companions said there was to be a sermon, and pressed him to hear it. He was extremely loth to go in, being then averse to preaching, and especially that of the serious kind. But seeing many scholars enter the church, he followed them, and finding that Dr. *Bambridge* was to preach, who was a witty man, he staid to hear him. The Dr. preached on *Luke* xix. 41, 42.; a sermon which Mr. *Goodwin* had heard before, but not in the same manner. The introduction engaged his attention. The observations the preacher made were "That every man has his day; or a time in which grace is offered him;—that if he neglects it, God is just in hiding it from his eyes;—and that it behoves every man to pray against blindness of mind, and hardness

hardness of heart, &c." The sermon was closed with a warm exhortation to an immediate repentance and return to God. Though these things were far from being uncommon, Mr. *Goodwin* was so much affected that he told his companion, he hoped he should be the better for that sermon as long as he lived. Instead of going to spend the evening in mirth, as he had intended, he went back to his own college and retired. He found himself struck with a most powerful sense of sin; first of the grosser sins of his life, and then of the iniquities of his heart, and of the depravity of the human nature, as the source of all; so that he was constrained to rise from his bed in the night to prostrate himself before God in the humblest confessions of his guilt. He now saw the vanity of his former religion, and the deficiency there was in the root of all his devotion, the flowers of which had withered because they wanted moisture in the heart to nourish them.

His mind was now greatly oppressed under a sense of the wrath of God, and in the view of a miserable eternity. But it pleased God, in a little time, gently to speak peace to his soul. He mentions several considerations which led him to conclude that the change now wrought in him was effectual and saving; particularly that it was attended with the happiest effects. He now found the disposition of his soul entirely changed, and his spirit clothed with a new nature, inclining him to what was good; and experienced an habitual principle of opposition to, and hatred of, indwelling sin in general, and the practice of all known iniquity. He had one peculiar evidence of a true conversion; which was, that he was led to search out his most beloved lusts, and was enabled to gain the victory over them. These he found to be entertaining corrupt ends in what he did, especially vain-glory, and the love of academic praise. "That (says he) which I most of all affected in my foolish fancy, was to have preached in that way in which Dr. (afterwards Bp.) *Senhouse* excelled all men; whose sermons are a farrago of all sorts of flowers of wit that are found in any of the fathers, poets, and historians." He accordingly set himself to make large collections of these. This way the good Dr. *Preston* had opposed as vain and unedifying; "but (says he) his sermons moved me not to alter my studies, nor would all the world have persuaded me to have done it." But the grace of God did in this respect effect in him an happy change; so that he proposed the glory of God as the end of all his actions. He then soon discovered the unprofitableness of his former design, and came

came to this resolution; that he would preach wholly and altogether sound wholesome words, without affectation of wit, and vanity of eloquence. "And in the end, says he, this project of wit and vain-glory was wholly sunk in my heart, and I left all, and have continued in that purpose and practise these threescore years; and I never was so much as tempted to put into a sermon my own withered flowers that I had gathered, and valued more than diamonds, but have preached what I thought was truly edifying, either for conversion of souls, or bringing them up to eternal life."

In 1628 he was chosen to the lectureship at *Trinity*-church, *Cambridge*, though not without opposition from Bp. *Buckridge* [It also appears that in 1632, he was presented by his Majesty to this vicarage. *Ex Regist. Archidiac. Elien.*] In 1634, being in his conscience dissatisfied with the terms of conformity, he left the university and his preferments. As herein he acted with sincerity, and contrary to his worldly interest, he often expressed great joy and thankfulness in the accomplishment of that promise, *Luke* xviii. 29, 30. *There is no man that hath left house, &c. for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting;* and he had special encouragement in the acceptableness and success of his ministry, which was the means of conversion and comfort to many souls.

The persecution growing hot in *England*, he went into *Holland*, in 1639, to enjoy liberty of conscience, and settled as pastor of the *English* church at *Arnheim*. He returned at the beginning of the long parliament, and became pastor of a church in *London*. Being chosen one of the Assembly of divines, he procured the esteem of that venerable body by his modesty and meekness, though he was one of the Dissenting brethren. He took notes of their transactions, which he left in 14 or 15 volumes. He married first Mrs. *Eliz.* daughter of alderman *Prescot*, 1638; and afterwards Mrs. *Mary Hammond*, in 1649, who was then but in her 17th year; and he was happy in both. In the same year, being in favour with *Oliver Cromwell*, he was made one of the Triers of ministers, and likewise president of *Magd. Col.* where he made it his business to promote piety and learning. He here formed a church upon the Independent plan, of which, among others, Mr. *T. Owen*, Mr. *F. Howel*, Mr. *Th. Gale*, and Mr. *Stephen Charnock* were members.

[Mr. *Howe* was at this time a student in this college. As he

he had an established reputation there, but did not offer to join with them, Dr. *Goodwin* took occasion to speak to him privately about it, expressing his concern and surprize at his neglect. Mr. *Howe* told him very frankly "The only reason was, He understood that they laid a great stress upon some peculiarities for which he had no fondness, though he could give others their liberty, without any unkind thoughts of them; but that if they would admit him into their society upon catholic terms, he would readily become one of them." The Dr. embraced him, and told him, he would do it with all his heart, and that he knew it would be much to the satisfaction and edification of the rest. He was accordingly admitted. A proof that Dr. *Goodwin* was not so narrow-minded as some have represented him.]*

Soon after the Restoration, he was dismissed from his presidentship, when he removed to *London*, whither many of his church followed him; and he continued in the faithful discharge of his ministry there till his death, which was in *Feb.* 1679, when he was in a few days carried off by a fever, in the 80th year of his age, in the fullest assurance of faith, and with such expressions of joy, thankfulness, and admiration of God's free grace, as extremely affected all that heard him."

Dr. *Goodwin* was a very considerable scholar, and an eminent divine. In the common register of the university, he is said to be *in scriptis in re theologica quamplurimis orbi notus*. It is evident from his writings, that he studied not words, but things. His stile is plain and familiar; but very diffuse, homely, and tedious. In sentiment he was a *Calvinist* of the supra-lapsarian cast; but he put not doctrinal sentiments into the place of practical holiness, but inculcated them upon his own and his people's minds, as the most powerful incitements to purity of heart and life. He had a remarkable talent at exposition; in which he made good use of his critical learning. He delighted to search into abstruse and difficult texts, and was very successful in his attempts. The least particles of speech came under his notice, and in numerous instances he has made it appear, how much depends upon *little words* in the scripture, which are too generally overlooked. In the Fire of *London* he lost above half his library to the value of 500l. upon which he said, God had struck him in a very sensible part, and acknowledged it as a rebuke of providence, as he had loved his library too much; but was

† Memoirs of Mr. *Howe*, by Dr. *Calamy*, p. 10, 11.

thankful

thankful that the loss fell upon the books of human learning only, those on divinity being preserved, though they were apparently exposed to the greatest danger. His character at large may be seen in the preface to the 5th vol. of his works by Mr. *Th. Owen*. He was buried at *Bunhill-fields*, where, upon a low altar tombstone, there is a long *Latin* inscription. (See this in *Cal. Contin.* p. 90.) His son Mr. *T. Goodwin*, a person of good learning and an excellent temper, was pastor of a Dissenting congregation at *Pinner* in *Middlesex*, where he kept a private academy many years.

WORKS. Several occasional Sermons.—[One upon the death of the Rev. and learned Mr. Stephen Lobb.]—The Child of Light walking in Darkness.—Return of Prayers.—Trial of a Christian's Growth.—Vanity of the Thoughts.—Aggravation of Sin.—Christ set forth.—The Heart of Christ in Heaven towards Sinners on Earth.—Patience and its perfect Work; [written upon his Loss by the Fire of *London*.]—After his Death; A Treatise on the Punishment of Sin in Hell, published by Mr. *Th. Owen* and Mr. *Barron*; which was followed by 5 vols. in folio.

JOSHUA CROSS, LL. D. Fellow, and Reader of Natural Philosophy in the University. He was turned out by the commissioners of *Charles* II. and afterwards lived privately at *Oxford*, where he died *May* 9, 1676. He was a gentleman much respected for the propriety of his deportment.

HENRY WILKINSON, sen. D. D. He was a noted preacher in *Oxford* in the year 1638. In 1643, he was rector of *St. Dunstan's* in the East. Going afterwards to *Oxford* with the parliamentary visitors, he was made Canon of *Christ-Church*, Sen. Fellow of *Magd. Col.* and *Margaret's* Professor of the University. He was ejected by king *Charles's* commissioners, and then returned to *London*, in *Allhallows, Lombard-street*. He spent the latter part of his life at *Clapham*, where he kept an open meeting after the Indulgence in 1671; and died there in *June* 1675. *Wood* owns him to have been "a good scholar, a close student, and an excellent preacher." He was a member of the Westminster Assembly.

WORKS. Several Sermons before the Long Parliament, and upon other public Occasions.—And three Sermons in the Morning Exercise.

HENRY WILKINSON, junior, D. D. A celebrated tutor in *Magd. Hall*, of which he was afterwards Principal, till he was cast out by the *Bartholomew-act* in 1662. Upon

which, leaving *Oxford*, he preached in private, first at *Buckminster* in *Leicestershire*, afterwards at *Gosfield*, then at *Sible-Hedingham*, in *Essex*, and lastly at *Great Cornherth*, near *Sudbury*, in *Suffolk*; where he died, *May* 13, 1690. He was ever esteemed a very plain-hearted man; humble, free, and communicative; bold in his duty, and free from dissimulation. *Wood* gives him this character: "He was ever courteous in speech and carriage, communicative of his knowledge, generous and charitable to the poor; and so public-spirited, that he always minded the common good more than his own concerns." But adds, "He was a zealous man in the way he professed, but overswayed more by the principles of education than reason." He should have spared this censure upon the Dr. when, in the same breath he tells the world, "That he suffered for his Nonconformity by imprisonments, mulcts, and the loss of his goods and books:" For these are not such desirable things as that any man of sense could be fond of them, or run the hazard of them, if he doth not think he has reason to justify his practice. He was an early sufferer for his conscientious freedom. For, preaching a sermon at *St. Mary's*, *Oxford*, *Sept.* 6, 1640, against lukewarmness in religion, he was suspended by the vice-chancellor, but afterwards restored by the House of Commons, who ordered the sermon to be printed. A remarkable speech upon this occasion was made by Sir *Ed. Deering*, chairman of the house committee. [See *Cal.* Contin. p. 92.]

The Dr. was also a great sufferer afterwards. When he was at *Sible-Hedingham*, his library was distrained for his preaching, and books of great value much damaged, being carried away in carts. He was also rudely treated by some of the magistrates, though he often pressed christians to loyalty, meekness and patience, whatever they might suffer, and practised accordingly. He was well acquainted with Archbishop *Usher*, and had that celebrated prediction of his from himself.§ In his Treatise of God's All-sufficiency, he tells from

§ The prediction here referred to was what the Abp. is said to have delivered when he was a young man, respecting the Irish Rebellion and Massacre, in a sermon on *Ezek.* iv. 6. *And thou shall bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.* "From this year," said he, (viz. the year 1601) "I reckon forty years, and then those whom "you now embrace" (meaning the Catholics who had been much favoured) "shall be your ruin, and you shall bear their iniquities." "This then uttered by him in a sermon (says the writer of his Life) seemed only to be the present

from the same Archbishop, the following very remarkable story: "A commission *de Hæreticis comburendis* was sent to *Ireland* from Q. *Mary*, by a certain *Doctor*, who, at his lodgings at *Chester*, made his boast of it. One of the servants in the inn, being a well-willer to Protestants, took notice of the words, and found out a method to get away the commission, which he kept in his own hands. When the commissioner came into *Ireland*, he was entertained with great respect. After some time he appeared before the lords of the council in *Ireland*, and then opened his box to shew his commission; but there was nothing in it but a pack of cards. Whereupon he was committed to prison, and threatened exceedingly: but upon security given, he was released, returned into *England*, and obtained a new commission. But as soon as he came to *Chester*, the report came of Q. *Mary*'s death, which stopped his farther journey.

WORKS. Conciones tres apud Acad. Oxonii nuper habitæ.—Brevis. Tract. de Jure Div. Diei Dom.—Conciones Sex ad Acad. Oxon.—De Impotentiâ Liberi Arbitrii ad bonum Spirituale.—Epistolarum Decas.—Oratio habita in Schola Moralis Philosophiæ.—Conciones duæ apud Oxon. nuper habitæ.—Concio de Brevitate Opportuni Temporis Oxon. habita ad Bac. die Cinerum, 7 *Mar.* 1659.—Several English Sermons.—One at the Funeral of Mrs. Marg. Corbet.—Three Decads of Sermons preached at St. Mary's, Oxon.—Several Sermons concerning God's All-sufficiency and Christ's Preciousness.—Catalogus Librorum in Bibl. Aul. Magd. Oxon.—The Doctrine of Contentment, *&c.* a Treatise on 1 Tim. vi. 8.—Characters of a sincere Heart.—Counsels and Comforts for troubled Consciences.

THEOPHILUS GALE, M. A. Fellow of *Magd. Col. Oxford.* Born 1628. His father was Dr. *Theoph. Gale*, Prebendary of *Exeter*. In 1650, he was unanimously chosen Fellow of his college, in preference to several of his seniors. He was a frequent preacher in the university; where he was also a considerable tutor. Bp. *Hopkins* was one of his pupils; who always paid him very great respect. In 1657, he was called to the cathedral at *Winchester*, where he was a stated preacher till the Restoration, when he was ejected, as he also was soon afterwards from his fellowship. In *Sept.* 1662,

sent thoughts of a young man, who was no friend to popery; but afterwards when it came to pass at the expiration of forty years, i. e. in 1641, when the Irish Rebellion broke out, and they had murdered so many thousands of protestants, and harassed the whole nation by a bloody war, then those who lived to see that day began to think he was a young prophet." *Parr's Life of Abp. Usher*, p. 9. 1686.

he travelled into *France* with the two sons of lord *Wharton*, and settled them at *Caen*; where he staid two years, and had an intimate acquaintance with the great *Bochart*, then pastor and professor there. Leaving his pupils, he returned to *England*, in 1665, when he saw the city in flames, and was greatly alarmed on hearing that the house was burnt in which he had left his manuscripts, which were the fruit of twenty years hard labour, and among the rest, his *Court of the Gentiles*: but he was agreeably disappointed to find that they had been remarkably preserved by a friend, who had removed the chief of his goods, but was going to leave his desk behind, and at last put it into the cart only to make up a load.—He afterwards kept a private academy at *Newington*. Upon Mr. *John Rowe*'s death, he was chosen joint pastor with Mr. *S. Lee*. *Wood* owns him to have been "a man of great reading, an exact philologist and philosopher, a learned and industrious person." He died in 1678, aged but 49, and was buried at *Bunhill-fields*. He left all his real and personal estate for the education and benefit of poor young scholars, to be managed by his nonconforming brethren for their use. He left his library to the college in *New England*, except the philosophical part of it; which he reserved for the use of young students at home.

WORKS. The Court of the Gentiles.—The Vanity of Pagan Philosophy, *&c. (An elaborate work.* There is a laudable account of the two first parts of it in the Phil. Transact. Numb. 74, An. 1671.)—The true Idea of Jansenism, with a large Preface of Dr. *Owen*'s.—Theophilie: or the Saint's Amity with God.—The Anatomy of Infidelity.—A Disc. of the Coming of Christ.—Idea Theologiæ tam Contemplativæ quam Activæ, *&c.*—Philosophia Generalis in duas Partes disterm. una de Ortu & Prog. Philos. *&c.* Altera, 1. De Min. Gentium Philos. 2. De 9 Habitibus Intellect. 3. De Phil. Objecto.—A Summary of the two Covenants: prefixed to Mr. *Strong*'s Disc. on the Subject.—The Life of Mr. *Tross*.—A Serm. in Morn. Ex.—He left several MSS. designed for the press; the most considerable of which was a *Lexicon* of the *Greek* Testament, which would have been much compleater than any then extant. He printed proposals for publishing it in *fol.* but a very little before his death.

HUMPHREY GUNTER, M. A. Fellow. He was a man of considerable learning, particularly in the Oriental languages, and had a peculiar talent in expounding scripture. He never ceased to preach twice every Lord's-day, in times of the greatest danger. He was for some years very useful as a tutor to some young gentlemen in private families in *Berkshire* and *Oxford-*

Oxfordshire; particularly to —— *Dunch*, Esq. of *Pusey*. He was a man of great wisdom; who ordered his family-affairs with discretion, and was very successful in preventing or making up breaches in the neighbourhood; and was much sought to and valued upon that account. His preaching was solid and judicious, with a just mixture of the affectionate. He was of moderate principles, and a healing spirit in ecclesiastical matters. He died Aug. 23, 1691.

HENRY HICKMAN, B. D. Fellow. He was a celebrated preacher in *Oxford*; a smart disputant, and a man of excellent general learning. After he was ejected, he lived for some time privately *in Worcestershire*, preaching only now and then; and was afterwards minister of the *English* congregation at *Leyden*, where he was generally much respected. He lived to a good old age, and died at *Utrecht*, in 1691 or 2. He left a son in the ministry, among the Dissenters, who died suddenly on a journey to *London*.§

WORKS. A Justification of the Fathers and Schoolmen, ag. Mr. *T. Pierce*.—Laudensium Apostasia.—*Apologia pro Ministris in Anglia vulgo* Nonconformists.—*Bonafus Vapulans*: ag. Mr. *John Durel*.—Animadversions on Dr. *Heylin*'s Quinquarticular History.—The Believer's Duty towards the Spirit.—The Nonconformists vindicated, ag. Mr. *Durel* and Mr. *Scrivener*; with remarks on the Conf. at *Hampton-Court*.—*Speculum Sherlockianum*.—The Danger of the House of Feasting, &c. a Discourse on *Eccles.* vii. 2.—*Concio de Hæresiam Origine, ad Acad. Oxon.*—*Adjicitur brevis refutatio* Tileni.

Mr. GEORGE COWPER.

JAMES ASHURST, M. A. Fellow. He was a gentleman of a good family, had a learned education, and was a close student all his days. He was esteemed a very judicious divine, and a methodical profitable preacher. He was exceedingly valued by his neighbour Mr. *Charles Morton*, who often said, that he thought him as well versed in ecclesiastical history as most he knew. He had some estate of his own, and lived handsomely and reputably, being much beloved and respected. He was a pastor to a small congreation at *Newington-Green*, chiefly made up of such as had been of Dr. *Manton*'s church while he was minister of *Stoke-Newington*, and

§ This Mr. *Hickman* was a considerable man. He left some money to six or eight dissenting congregations in Worcestershire, and founded a Lecture once a fortnight, and a charity-school at *Cradley*. The Lecture is preached by eight of the ministers in these parts. O.

could not fall in with the public establishment. He was a considerable man; though not so much known as some others, by reason of his fondness for retirement.

THOMAS CRITENDON, M. A. Was also Fellow of *Magdalen*'s. He afterwards married Mr. *Salmon*'s daughter at *Hackney;* where he assisted her mother in her great boarding school; preaching as often as he had opportunity: and there he died.

Mr. KENTISH was chaplain at *Magdalen*'s. It is doubtful whether he was not afterwards ejected in *Hampshire*.

JOHN GIPPS, M. A. The son of Mr. *George Gipps*. He was first of *Sidney-Col. Camb.* but afterwards removed to *Oxford*, and was one of the chaplains in *Mag. Col.* He was a member of the Westminster Assembly. Upon the Restoration, being obliged to leave *Oxford*, he came to *London*, and resided for some time at *Sion College*. He afterwards went to *Montpelier* in *France* for his health; but returned to *London*, where he died of an ulcer in his lungs, 1669.

MAGDALEN HALL.

Mr. CONWAY. After his ejectment he lived in *Wiltshire*. He is several times mentioned in Mr. *Birch*'s MSS. as joining with him in keeping days of prayer and humiliation in private, after the passing of the Uniformity-act.

Mr. JOSEPH MAISTERS, of *Magd. Col.* under the tuition of Dr. *Goodwin*. He was born at *Kingsdown*, near *Ilchester* in *Somerset*, *Nov.* 13, 1640. He went to college, 1656, and there continued till, upon the Restoration, the commissioners were sent to the university. The ceremonies of the church of *England* being brought into that as well as other colleges, he removed to *Magd. Hall;* and at that time standing for his degree of B. A. it was denied him purely because of his refusing conformity; for there are extant some certificates* of his diligence, piety and learning. In this respect he was one of the first sufferers. After such usage, he had little heart to stay any longer in the university, and therefore quitted it, and followed his studies in private, preaching occasionally as he had opportunity. At length he settled with a society of christians, at *Theobalds* in *Hertfordshire*, being ordained *Oct.* 30, 1667; and continued exercising his ministry there, and in the city of *London*, sometimes more publicly, and

* See these at large in *Cal. Contin.* p. 108.

sometimes

sometimes more privately, as the times would allow. For some years before his death, which was on *April* 6, 1717, he was pastor of the Baptist-church at *Pinners-hall*. He was interred in *Bunhill-fields*, and his funeral sermon was preached by Mr. (afterwards Dr.) *Jer. Hunt*, on *Prov.* xiv. 32.

§ The following is an extract from it. He was train'd up at *Oxford*, under the care of Dr. *Goodwin*, at a time when the seeds of religious practice, with a concern equal to that which was expressed to advance in letters, were thrown into young and tender minds. How they were received by this great man, the influence they had on his future conduct sufficiently discovers. By the force of them he quitted the advantages of which he might have formed a reasonable expectation, and at an age too when they commonly appear the most alluring; and chose to run all risques, rather than act contrary to his light,—a happy presage of future eminence. God by the natural abilities he endued him with, seemed to design him for considerable service. He was blessed with a native modesty and mildness of temper, which were improved by care, and heightened by religion. His fancy was clear and lively, and continued with him to an age, when usually it takes its flight; and it was so well conducted by him, that it was not suffered to outrun correctness of thought, and exactness of judgment. His memory was so strong, that the abatement of it could not be well discerned by others, any considerable time before his removal.

His acquired talents, the long course of his preaching will best discover. Since I have had the happiness of being acquainted with it, I have heard the good man treat from this place, on *converse* with heaven, by the Divine Spirit, in strains so high (though the draught of his own experience) as in another would have put me in pain, fearing the management, and doubting the event; when with the greatest skill he has guarded against the wild airs and extravagant flights of enthusiasm. He has with clearness opened the beauteous scenes of the grace of the gospel, but ever with a view to make them the happy means, by the agency of the Spirit, of transforming men's minds to the beauties of holiness. If what the apostle asserts is true, 2 *Tim.* iii. 16. *That all scripture given by inspiration of God, is profitable for doctrine, &c. that the man of God may be perfect, thoroughly furnished unto all good works;* the large and wide view he had of the sacred writings, must have rendered him greatly accomplished for this part of the ministerial office. The

constant intercourse which by prayer he maintained wit heaven, joined to a large experience of human life, gave him an uncommon ability of offering up to God suitable addresses for others, on particular and special occasions.

But let us leave the preacher, and trace the Christian: He knew the justest sentiments of revealed religion, and the highest flights of devotion, would not entitle him to the character of a righteous man, and give him hope in his dying minutes, if he did not add to them all the virtues of the Christian life. He therefore, by the aids of the Divine Spirit, carefully improved them to the height that may render him a fit example for others. He was mild and gentle, humble and modest, temperate and sober, to a degree not commonly attained. His love extended to such as did bear the image of God, though they *thought* in a way different from him. All relative duties were so well performed by him, that it is with difficulty I mention the father, the pastor, and the friend; because they must excite grief in the breasts of many. In his deportment he was modest and grave, yet pleasant and courteous, virtues hardly practised by persons of his advanced years. His candour was remarkable; when the miscarriages of any who ought to have been shining lights to others, reached his ear, he took occasion from thence to praise the Divine goodness to him, and though his concern for the honour of religion, and the recovery of the person was conspicuous, yet he was far from expressing a delight to insult and aggravate beyond measure. He had no such stains of his own to colour over, as might induce him to make use of so artful a conduct. In a word, he was so happy as to pass a life of almost seventy-seven years without a blemish. Blessed saint! Uncommon instance! Worthy our imitation! So beautiful even is this imperfect sketch of so amiable a life!

His death was equally remarkable: When he had faithfully served his Lord above fifty years, a few months before his death he fell under a decay of nature, without any considerable sense of pain, or uneasiness of sickness. When I paid him a visit, three days before his decease, he appeared perfectly serene and calm: The hope he expressed of future happiness, was not the rapturous assurance of some Christians, of less extent of thought; the humble and knowing saint owning his many imperfections, had recourse to the merits and intercession of his Lord. When I was going to take my leave of him, he took me by the hand, and gave me a steady and a piercing look, which had in it a mixture of concern; I am so weak,

(says

(says he) that I cannot now so well pray in my family: The good man thought it strange that the intercourse he had maintained with God in his family so many years, should be interrupted, little thinking his kind Father would so soon turn his prayer into praise. The manner of his dying was such as literally agreed to the account scripture gives of the departure of true Christians, viz. *falling asleep in Jesus.*

Mr. SPRINT. § There were several of this name. Samuel and two of the name of John. See the Index. Whether this Mr. Sprint was a different person from all these, seems to be doubtful.

ST. MARY'S HALL.

THOMAS COLE, M. A. He was brought up at *Westminster*-school, and thence elected student of *Christ-Church, Oxford.* In 1656 he became Principal of *St. Mary's Hall,* where he was tutor to Mr. *West,* and many more divines of the Church of *England,* as well as other eminent scholars, particularly the great Mr. LOCKE, who being a layman, continued in communion with the established church, but discovered a high regard for those conscientious men who left it because they could not comply with the Act of Uniformity; and shewed an abhorrence of that act itself, and a contempt of those in general who so readily fell in with it; as sufficiently appears from the passage quoted at length in the Preface to this work.

Mr. *Cole,* after his ejectment from *Oxford* by the king's commissioners in 1660, kept an academy near *Nettlebed* in Oxfordshire. He was a man of good learning, much of the gentleman, and eminent for virtue and piety. [His character had been shamefully traduced as an encourager of immorality in his family, by Mr. *Wesley*†, who had been one of his pupils, but who afterwards conformed, and wrote vehemently against his former friends, (a method not uncommon) to evince the truth of his conversion. Mr. *Samuel Palmer,* in an excellent *Defence of Dissenting Academies,*§ (p. 97)

† He was the father of the late celebrated Mr. *John Wesley.* He married Dr. *Annesley's* daughter, and was himself the son of an ejected minister. See WHITCHURCH.

§ The editor of the present work doth not claim the most distant relationship to the author of the above tract, but is of High-church extraction. This scarce and curious piece, bound up with some others in a 4to vol. was put into his hands, many years ago, by his excellent friend Mr. JOB ORTON, with a view to its being deposited in some public library, where it might be of use. Accordingly it is now lodged in Dr. WILLIAM'S LIBRARY, Red-cross-street.

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vindicates the character of Mr. *Cole* in particular, in these words: "He was a man of a most innocent and spotless life. "And though the judgment of that excellent person was "somewhat differing from my own in his polemic writings, "yet we are all witnesses, and so is every man with whom "he conversed, of the value he had for moral virtue, by his "constant, sober, virtuous, and pious life."]

From *Nettlebed* Mr. *Cole* removed to *London*, where he took the charge of a large congregation, and where he became one of the lecturers at *Pinners Hall*. [At the time that the controversy was so warmly agitated respecting what is called the *Neonomian* doctrine, he was one of those who vigorously opposed it; and his opposition seems to have been made in the integrity of his heart, and from a firm persuasion of the truth and importance of the doctrine he espoused. Mr. *Trail*, who visited him upon his death-bed, desired him then to deliver his thoughts upon that subject. He answered, "With all my heart; I have enough to say of that. One thing I am convinced of, That it is a foolish thing to seek for the justification of a sinner without satisfaction to the justice of God, which nothing can make, but the righteousness of Christ imputed to him," *&c.* Mr. *Trail* then asked him, if he had no kind of repenting that he had given occasion for the contention there had been about this doctrine? He replied, "Repenting! No; I repent I have been no more vigorous in defending those truths, in the confidence whereof I die. If I desire to live, it is that I may be more serviceable to Christ in defending his name in the pulpit. But he can defend his truths when his poor creatures are laid in the dust." Mr. *Trail* further asked, "We desire, Sir, to know the peace and comfort you have of these truths, as to your eternal state?" He answered, "They are my only ground of comfort. Death would be terrible indeed, if it were not for the comfortable assurance faith gives me of eternal life in Christ, and for the abundant flowing in of that life —not what I bring to Christ, but derive from him; having received some beginning of it, which I see springing up to eternal life, *&c.*—But (says he) we cannot look into these things with a *true* belief, if we do not shew forth our faith by our works; neither can we look upon that faith to be saving, which doth not dispose to all practical holiness. They do not know the constraining love of Christ that can be wicked and licentious under such comfortable doctrine."—Speaking to another person who came to visit him, of the disputes in

which he had engaged, that person remarked, [what some others have apprehended not far from the truth] that "He thought they all preached the same doctrine, and that the difference was only in WORDS."—"If so, (said Mr. *Cole*) it is very unhappy that we should fall out by the way. If Satan has been the cause, the Lord rebuke him.—I have stood up for the doctrine of the gospel according to my light and understanding of it; if I were mistaken in any fundamental point, God would have shewn me my error."

The frame of his mind, with regard to his approaching end, was the most happy imaginable; which he expressed to different persons, at different times, in such words as these:—"I wait for a peaceable dismission. I long to see his salvation. I would not live always. I long to be with Christ. It is a pleasant thing to die. But God's time is my time; my work is done when his is."—To one who visited him a little before his death, he said, "You are come to hear my last dying groans; but know, when you hear them, it is the sweetest breath I ever drew since I knew Christ. I have a promise I shall be for ever with the Lord. I long to be released. But not my will but thine be done. I long for death as a weary traveller does for rest. Nothing troubles me but life, and nothing will relieve me but death; but let God do what he will with me, all he does is best." When one remarked that he was sleepy, he said, "I shall sleep quickly, and awake in everlasting day. Ere long my days and nights will be all one. The apprehension that faith gives of a better life is my comfort. As for my going, God can make it no loss to you. He can set on and take off his workmen as he pleases."

There having been a public meeting for prayer on his account, he said to one who had been attending it, "I thank you for your prayers, but I am a subject too low for such a solemnity." However, he desired the prayers of his own church; but being asked, What the church should pray for? he answered, "Nothing for me, but a strong faith in Christ Jesus. I have done with all other satisfaction but what God in Christ can give." When one said, "But your life is for service," he replied, "God is the best judge of that. Pray that God would glorify himself in my life or death: I submit." Having enquired what time it was, he said, "Time passeth into eternity. We live but dying lives in the body, till

" till death is swallowed up of life. I long to be immortal.§" —He died in *Sept.* 1697.

WORKS. A Discourse of Regeneration, Faith, and Repentance.—Funeral Sermon for Mr. *Edw. West*—A Disc. of the Christ. Relig. in sundry Points.—The Incomprehensibleness of imputed Righteousness for Justif. by human Reason, &c.—Three Sermons in Morn. Ex. [very practical and useful.]

MERTON COLLEGE.

Mr. THOMAS CAWTON, son of Mr. *Thomas Cawton*, minister of St. Bartholomew's behind the Royal Exchange, who was forced to fly into Holland for his concern in what was called *Love's Plot.* [This his son, who, it is presumed,§ accompanied, or soon after followed him to Holland, entered upon academical studies there.] He learned the Hebrew, Syriac, and Arabic Tongues, at Rotterdam. He afterwards spent three years in the university of *Utrecht;* and then returned to England, and was admitted into *Merton Col.* where he was much esteemed and respected for his admirable knowledge in the oriental languages. The measures taken in 1662, obliged him to leave the university; though he had been ordained by the Bp. of *Oxford* in 1660 or 61. He afterwards became chaplain in Sir *Anthony Irby*'s family at Westminster, where he continued till 1665; when, on account of the plague, Sir *Anthony* removed to *Boston* in Lincolnshire. The air of that place having before proved very unsalutary to Mr. *Cawton*, he was necessitated to leave that family, upon which he was immediately taken by Lady *Armyn* to be her chaplain. He gathered a congregation of Dissenters in *Westminster*, to whom he continued preaching as long as his strength would permit, though he met with much opposition. Upon his

§ Inquiry having been made of the Editor respecting the source of the above interesting account, he thinks it proper to inform the reader, that it was extracted from some papers put into his hands by his much esteemed and worthy friend the late Mr. JOHN OLDING, minister at Deptford, who died in 1786. His funeral sermon, preached by Dr. Addington, contains a just view of his character.

§ Dr. Calamy's account is not sufficiently clear. In *Neal*'s History of the Puritans may be seen an account of Mr. Cawton, senior, of whom *Wood* makes very honourable mention, as " a learned and religious Puritan, driven into exile for preaching against the murder of Charles I. &c." There is also the copy of a Letter written to him by Charles II. when he was minister of the Presbyterian church in Rotterdam, to clear himself from the charge of being a papist, and to engage Mr. Cawton to remove an unfavourable impression concerning him from the minds of the Dutch ministers. The good opinion of the Presbyterians was THEN thought worth his courting.—*Granger* says, Mr. Cawton " had few equals in learning, and scarcely a superior in ' piety." See Toulmin's Neal. Vol. iv. p. 233, 245.

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death-bed he recommended Mr. *Vincent Alsop* as his successor, who was accordingly chosen. He died *April* the 10th, 1677, aged about 40. Two funeral sermons were preached for him: one by Mr. *Hurst*, and another by Mr. *N. Vincent*.

WORKS. Dissert. de usa Linguæ Heb. in Philosophiâ Theoreticâ, *printed at* Utrecht.—Disputatio de Versione Syriaca Vet. & Novi Testamenti.—The Life and Death of his Father Mr. *T. Cawton*.—*Balaam*'s Wish, *&c.*—He has a *Hebrew* Poem in *Brit. Rediv.*

JONATHAN GODDARD, M. D. Warden. Fel. of the Col. of Physicians, Professor of Physic in *Gresham Col.* and F. R. S. He was a physician of great knowledge and experience. He died suddenly [being seized with an apoplexy in the street.] He printed, among other things, A Discourse on the unhappy Condition of the Practice of Physic in *London*.

§ The editor has been, by more than one correspondent, referred, for a more particular account of Dr. Goddard, to *Ward's Lives of the Professors of Gresham College*. But it doth not appear that he was ever engaged in the work of the ministry, or that he was educated with a view to it; consequently his name is improperly introduced into our list. He was doubtless a great and good man, and not only held in high estimation by *Cromwell*, and the principal nonconformists, but by Episcopalians also. Mr. *Seth Ward*, afterwards bishop of Salisbury, speaks highly of his learning and abilities, as well as of his moral and religious character, in the dedication of a book to him, written in Latin. He particularly mentions him as the first Englishman who made Telescopes. He was elected Professor of Physic in Gresham College *Nov.* 1655, and continued in his Headship of Merton Col. till the turn of affairs, at the Restoration, when he was removed by a letter from his Majesty, dated July 3, 1660. He died *March* 24, 1674, and was buried in St. *Helen's*, on the north side of the church, near the rails, without any monument or inscription. Those who wish for further information concerning him, and for an account of his works, are referred to *Ward's Lives*, p. 270—273.

NEW COLLEGE.

JOHN JOHNSON, M. A. Fellow. He was a very learned and holy man. He had a poetical fancy, was a good philologist, and much studied the Egyptian hieroglyphics. He

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was greatly afflicted in his old age with a rupture, occasioned by his straining his voice to preach to a large congregation. He died in or near *London*, where he lived in retirement.

WORKS. A Funeral Sermon (on *Matt.* xiii. 43.) for Mr. *Ste. Charnock*, [which contains a great number of learned quotations from the Fathers and other ancient writers, which it might be proper for Dr. *Burn* to peruse.]—He left a learned and judicious MS. upon this Question, Whether one ordained a Presbyter should be ordained Priest or Deacon, &c.

—— ALLEN, M. A. Some time after his ejectment he removed to his relations in *New-England*, where he lived in good reputation.—§ Mr. *Cotton Mather*, mentions a Mr. *Thomas Allen* among the first comers into that country, who afterwards left it, and says of him, that "After he had for some time approved himself a pious and painful minister of the gospel, in Charlestown, he saw occasion to return to England, where he lived to a good old age in the city of Norwich: a man, like Daniel, greatly beloved, who applied himself to inquire much into the times. This country lays claim to two of his composures, which have been serviceable in the world: An Invitation unto thirsty Sinners to come unto their Saviour; prefaced by Mr. Higginson.—A Chain of Scripture Chronology, printed in England, with an account of the author, in an epistle by the famous Greenhill." *Hist. New Eng.* B. iii. p. 215.

Mr. WILLIAM STOUGHTON, Fellow. He also went to *New England* after his ejectment, and lived at *Boston* in great esteem and reputation, being a principal man in the government there. § *Mather* has his name in a list of eighty-three persons, who were Magistrates of the Massachuset colony, whose exemplary behaviour was such as to adorn the doctrine of God our Saviour. *Hist. New Eng.* B. ii. p. 21.

NEW-INN HALL.

CHRISTOPHER ROGERS, D. D. Principal. He was turned out in 1643, for flying to the parliament, and was succeeded by Dr. *Prior*, who was forced to give way to him at the coming of the parliament's visitors. He was Canon of *Christ-Ch. Nov.* 7, 1648. After his ejectment he lived privately. He was a plain man, and a lover of all good people.

PEMBROKE COLLEGE.

HENRY LANGLEY, D. D. He was Master of this College by an ordinance of lords and commons in 1647. Being ejected

ejected by the visitors at the Restoration, he retired and lived privately. After the Act for uniformity, he had several in his house whom he instructed in academical learning; and often preached in private meetings at *Abingdon* in Berkshire, living at *Tubney*, a place not far from that town. He died *Sept.* 10, 1679. He was a judicious solid divine; not valued in the university according to his worth.—Mr. *Jessey* gives an account of a scholar of *Pemb. Col.* who said he went to *Oxford* on purpose to see Dr. *Langley* outed, and declared that then he would give a plate to the college: he was invited to dinner by a scholar, and never went out of the room more, but died there. (*Call to England*, p. 2.)

THOMAS RISLEY, M. A. Fellow. He was born *August* 27, 1630; and descended from a reputable and religious family near Warrington. He was first under Mr. *Askworth*, master of the school at Warrington. At four years standing in the College he was elected Fellow, and obtained by his conduct general applause: but he was much of a recluse there, as he also was in the country after his ejectment, aiming rather to acquire solid learning than fame. When upon the Restoration royal visitors were sent down to the University, he was confirmed in his Fellowship, and they drew up the following instrument in his favour. "We, having received sufficient testimony of the honest life and conversation of *Tho. Risley*, M. A. as also of his diligence in his studies, his progress and sufficiency in learning, and conformity to the doctrine and discipline of the church of England, the government of this University, and the statutes of the College wherein he lives, do, by these presents, ratify, allow, and confirm the said Mr. *Tho. Risley* in his Fellowship, with all rights, dues, and all perquisites thereunto belonging, notwithstanding any nullities, irregularities, or imperfections, which in a strict interpretation of the said college statutes, may be objected, *&c.*

Paul Hood, Vice-Can.
Dated *June* 20, 1661. *Nicholas Woodward*, S. Th. D.
Thomas Barlow, D. D."

So that he held his Fellowship till *Aug.* 24, 1662, when he was obliged to surrender, because he could not comply with the Act for uniformity. However, their respect for him, and their unwillingness to lose so valuable a member, prompted them to allow him a year to consider the case: in which interval he examined the terms of conformity with great diligence and impartiality, that he might be able to satisfy others as well as his own conscience, that he was not carried away by

by the prejudices of education. Upon *Nov.* 10, 1662, he was ordained deacon and presbyter the same day, by the Bp. of *Norwich*, who, in his certificate, gave him a very honourable character. But, upon mature deliberation, he could not, for any place, be satisfied to come up to the conditions prescribed by the act. He retired therefore to his estate in the country; where, during the storm of persecution, he employed himself in preaching privately to such as scrupled conformity, and in visiting the sick, for whose sake he applied himself to the study of physic; by the practice of which, he the more effectually engaged their attention when he administered to them spiritual advice. After about four years, the vice-chancellor of *Oxford* sent him a pressing invitation to return thither, promising him preferment to encourage his conformity: he had also good offers made him by Dr. *Hall* and Dr. *Sherlock* of *Winwick*; but a regard to conscience, hindered his acceptance. He made a tolerable shift in the latter end of the reign of *Charles*, and that of *James*. When liberty of conscience was granted, after the Revolution, his neighbours who had been his private auditors before, resolved themselves into a regular society, and committed themselves to his pastoral conduct, and he was very useful among them by his ministerial performances, and exemplary life and conversation.

He expressed himself entirely satisfied in his Nonconformity to the last. He had however a truly charitable and catholic spirit; was much respected by many of the established church, and corresponded with some of his old fellow-collegians as long as he lived; particularly with Dr. *Hall*, Bp. of *Bristol*, who concluded one of his letters to him (in 1709) in these words: "I am very glad you have so much strength "to do so much work for God. I wish your labours may "have great success, and that you may have great comfort in "them, and an abundant reward for them. I take great plea-"sure in conversing thus, with such an old acquaintance, "whom I have not seen so many years; and am never like "to see again in this world. It is some comfort to think of "another world, whither if we can get, we shall live toge-"ther for ever with the Lord: the Lord prepare us for our "removal thither."—He died in his 86th year, and left a son in the ministry, who succeeded him. His funeral sermon was preached by Mr. *Charles Owen* of *Warrington*. Some short memoirs of his life are added to it. § A friend has communicated the following anecdote there recorded. "When in the

he could not travel to any place where the required oaths to government were administered, it was with difficulty he was persuaded to desist from preaching (though his son supplied for him) till some of the justices, in compassion to his age, and zeal to King George, condescended to adjourn the court to his house, where he took the oaths to the present government, sincerely and heartily, without equivocation or mental reservation."

WORKS. The Cursed Family: a Treatise on the Evil of neglecting Family-Prayer. Mr. *Howe* wrote a Preface to it, in which he gave some account of the author.

UNIVERSITY COLLEGE.

Mr. FRANCIS JOHNSON, Master. He was one of *Oliver Cromwell*'s chaplains. He was a man of learning and ability, but had not a good elocution. He took no charge upon him after his ejectment, but lived many years in one of his own houses in *Gray's-Inn-Lane, London*; and there died a Nonconformist, *Oct.* 9, 1677. Mr. *Lloyd* preached his funeral sermon, in which he says of him, "That he was a learned man, and well read in the controversies, but modest to a fault. His life was made up of a variety of trials. He formerly enjoyed an affluence of this world's good, but was afterwards greatly reduced. He was encompassed with *Job*'s afflictions; and among the rest, with the noise of a foolish woman; but he patiently bore all, with a mind unmoved as if in the greatest prosperity."

EJECTED OR SILENCED MINISTERS, &c.

IN THE

UNIVERSITY OF CAMBRIDGE.

CAIUS COLLEGE.

WILLIAM DELL, M. A. He had the living of *Yeldon* in *Bedfordshire*. He was a very peculiar and unsettled man; challenged for three contradictions. 1. For being professedly against Infant-baptism, and yet having his own children baptized. 2. For preaching against universities, when he held the headship of a college. 3. For being against tithes, and yet taking 200*l.* *per ann.* at his living in *Yeldon*. It was not however for these things that he was ejected, but for his nonconformity. *Such is the account of* Dr. Calamy. *To this was subjoined, in the first edition of* the Noncon. Mem. p. 225, *the following Note.*—A vindication of him from the inconsistencies here charged upon him may be seen in *Crosby's Hist. Bapt.* Vol. I. p. 332. He might be somewhat tinctured with the enthusiasm of the times, but he was a man of substantial learning, of real piety, and a noble defender of the rights of conscience. He was at first satisfied with episcopacy and the ceremonies; but when the change of the state led to a reformation in the church, he was one of the most zealous to promote it, and would have carried it further than many others designed or would allow. He exclaimed against making a whole kingdom a church; he thought that no power belonged to the clergy but what is spiritual; that blending the civil and ecclesiastical power together has been constantly the method of setting up a spiritual tyranny; that all persons ought to have liberty to worship God in the manner they think most agreeable to his word; and that the imposition of uniformity, and all compulsion in matters of religion, is antichristian. These principles led him to oppose the *Presbyterians*, in their attempts to get the civil power entirely to themselves, and establish their articles of faith and Directory for worship and discipline, to the suppression

sion of all others. With this view in 1645 he became chaplain to the army, and attended Sir *T. Fairfax* at the headquarters. A sermon at *Marston* occasioned him much trouble; and another on a Fast-day before the H. of Commons led him into a controversy with Mr. *C. Love*, (who opposed him in the afternoon of the same day,) and both were the means of greatly propagating his notions of civil and religious liberty. His zeal and success herein occasioned him many enemies, and account for the contemptuous manner in which he was spoken of by the *rigid Presbyterians* *.

WORKS. Besides the above sermons, he published some other pieces on the same subject, and one on Baptism; § a small piece entitled, The Doctrine of Baptisms; which has been in much repute among the Quakers. An Antipœdobaptist correspondent is of opinion, that Mr. Dell should rather be ranked among the Quakers than the Baptists. He was however ejected for Nonconformity.

CLARE HALL.

FRANCIS HOLCROFT, M. A. Fellow. His father was a knight, and lived at *West-Ham*, near London. He was a pupil to Mr. *David Clarkson*, and chamber-fellow with Dr. *Tillotson*, afterwards Abp. of *Canterbury*. [He here embraced the puritanical principles, and became a communicant with Mr. *Jephcot*, of *Swaffham-prior*, eleven miles from Cambridge. His chamber being over the college-gate, he often observed a horse waiting a long time on a Lord's-day morning, for one of the fellows to go to preach at *Littlington*, a village thirteen miles distant, and often returning without the preacher, who was much given to intemperance and debauchery. Touched with compassion for the souls of the

* Mr. Orton, on reading the above, writes thus: "I question the truth of "*Crosby*'s account of *Dell*. Mr. Baxter, who was no stiff Presbyterian, gives "a very different account of him in his own Life. But he might be prejudiced one way, as well as the Baptists another. I have seen a great deal "of this prejudice and partiality in persons of different parties, in favour of "such as were of their own."—It may not be amiss here to subjoin Mr. Baxter's words. Having said, that "abundance of nonsense had been uttered by "the sectaries, which may partly be seen in Edward's Gangrena," he adds, "*Saltmarsh* and *Dell* were the two great preachers at the head quarters." (B. i. p. 56.) And again, p. 64. "Mr. Vines and many more were put out "of their headships in the universities, and Mr. Sidrach Simpson, Mr. Jo. "Sadler, and such others put in; *yea such a man as Mr. Dell*, the chaplain of "the army, who I think neither understood himself, nor was understood by "others, any further than to be one who took *Reason, Sound Doctrine, Order* and "*Concord* to be intolerable maladies of church and state, because they were "the greatest strangers to his mind."

neglected country people, and ashamed of continuing idle in the college, when preaching was so much wanted, he offered to supply that parish. The offer was accepted, and his ministry was very much succeeded there, to the conversion and edification of many souls. About the year 1655 he accepted the living at *Bassingbourn*, where he laboured 'in season and out of season,' on Lord's days and holidays, great multitudes following him.] Having been acquainted with some who were of the congregational judgment, he fell in with it, and he was much esteemed in that capacity, and became very zealous for it, so that he formed a church upon that plan, and was very much against holding communion with the parish-churches. Many of the members of his church living in several distant villages, he and Mr. *Oddy*, his assistant, [after their ejectment] went and preached at many of these places, and at one or other of them administered the sacrament every Lord's-day.

The truth of the matter, (as Mr. *Robinson* writes,) was as follows: After the ejectment, Mr. *Holcroft* considered himself as being still pastor of his flock; and as they could not all meet in one place, he determined to preach and administer the ordinances to them in separate bodies, at the different towns where they lived. But as this would have been too much for one man, he assembled his people at *Eversden* to consider the matter, and they chose Mr. *Joseph Oddy*, Mr. *S. Corbyn*, Mr. *J. Waite*, and Mr. *Beare*, elders*. These all laboured in the same work, till the next year, 1663, when Mr. *Holcroft* was imprisoned in Cambridge castle, by Sir *Thomas Chickley*, for preaching at *Great Eversden*. Mr. *Oddy*, for preaching at *Meldreth*, Mr. *Corbyn* and Mr. *White*, shared the same fate, and Mr. *Beare* escaped only by flight. While the pastors and elders were thus separated from their flock, the people continued to meet together, and spent their time in prayer and reading the scriptures. Sometimes some of the ejected ministers preached to them privately, and now and then the jailor allowed Mr. *Holcroft* to go out in the night to preach to them, and administer the Lord's Supper. They had also letters from him, one of which was printed, 1688, entitled, *A Word to the Saints from the Watch-Tower*.

Mr. *Holcroft* was indicted at the assizes upon the 35 *Eliz.* and was sentenced to abjure the realm in three months, or

* See mention made of these two last persons in the Letter to the church at Hitchin, p. 107. Mr. Robinson writes the latter name *Bard*.

suffer

suffer death as a felon. The earl of *Anglesea* represented his case to K. *Charles*, and obtained a reprieve for him. But he continued in Cambridge Castle almost twelve years. Upon the Indulgence in 1672 he had his liberty, when he immediately returned to his preaching, and was soon seized on and imprisoned again. A like indictment with the former being intended, a *certiorari* was procured for him on the account of a debt, which brought him up to the Fleet; from whence, upon discharging it, he was soon released. In this and his former troubles he experienced great kindness from his old friend Dr. *Tillotson*. [Both Mr. *Holcroft* and Mr. *Oddy*, upon their enlargement, prosecuted their plan with greater vigour than ever, preaching at *Cambridge*, in spite of a drum which the gownsmen beat in their meeting, and all over the country; being followed by such multitudes, that they were often forced to preach abroad.

Mr. *Holcroft* was considered as the pastor of all the churches in the country, till soon after Mr. *Oddy*'s death, *viz.* in 1689, when these congregations became separate churches; for which encouragement was given by the Act of Toleration, and which was rendered necessary by Mr. *Holcroft*'s illness, first brought on by colds caught after excessive heat in preaching, particularly in the Fleet, where great crowds resorted to hear him. This ended in melancholy, which was promoted by grief for the headiness of some of his people who turned preachers, or encouraged such as did so. He continued to decline till 1692, when on *Jan.* 6, he died at *Triplow*; his tomb-stone says, in his 59th year; his funeral sermon in his 63d. His courage and spirits returned before his death, and he departed with great joy, uttering these words: 'For I know that if my earthly house of this tabernacle be 'dissolved, I have a building of God, an house not made with 'hands, eternal in the heavens.' His funeral sermon was preached by Mr. *Milway*, then of *Bury*, on *Zech.* i. 5, 6. in which, (among other things,) he says of his preaching,—"It "appeared to me truly apostolical, primitive and divine." He seems (continues Mr. *Robinson*) to have been one of those uncommon men in whom the excellencies of several centered. His learning was enough to have gained him an ample reputation, but his knowledge of the gospel of Christ was astonishing. His preaching was less methodical than that of his contemporaries, but then it was more useful.]

Dr. *Calamy* says, He preached often and fervently, and was instrumental in 'turning many from darkness to light,

'and from the power of Satan unto God;' though he speaks of him as using little method or premeditation, and insinuates that he did some hurt, by bringing persons to lay too much stress on some things in which they differed from their brethren. He was indefatigable in his labours, preaching perpetually about the country; so that there is scarcely a village in Cambridgeshire, but some old person can shew you the barn where *Holcroft* preached. § His congregations extended as far as *Hitchin*, Herts, where Mr. Waite and Mr. Beare generally preached to the Independents, before 1669, some of whom afterwards formed the Pœdobaptist church in this place; and Mr. Holcroft sometimes used to come and preach to them. There is a particular memorandum of his being there *May* 24, 1678.*

He had a lion-like courage, tempered with the most winning affability, in his whole deportment. His doctrines were moderate *Calvinism*, and he had a great zeal for Nonconformity, though a greater still for true piety, which he revered even in his enemies. During his long imprisonment in Cambridge castle, he was exceedingly chearful; and though in the latter part of his life his spirits failed, yet all his conversation was heavenly and divine. He left a small estate to the poor of his church, and a piece of ground at *Oakington* to bury in. There he himself was buried, where his tomb yet remains.

—— WILDBORE, M. A. Fellow. An unsettled man.

—— WHEELER, M. A. Fellow.

EMANUEL COLLEGE.

Mr. JAMES ILLINGWORTH, B. D. Fellow. Born in *Lancashire*. A little man, but an excellent scholar and eminent divine. He was very useful in the college as a tutor. After his ejectment he was chaplain to *Phil. Foley*, Esq. at *Prestwood-Hall, Staffordshire*, several years. While he was here, a most awful providence happened at *King's Swinford*, in the neighbourhood, which engaged his attention. One *John Duncalf*, [having stolen a bible, on being charged with the theft, most solemnly denied it, and wished his hands and legs might rot off if he was guilty. They accordingly rotted off, and the poor wretch lay a long time in the most deplorable condition imaginable.] Mr. *Illingworth* often visited him,

* Some further account of Mr. Holcroft may be seen in Mr. *James's Abstract*, &c. in the memoirs of Mrs. Churchman.

and

and took great pains with him to bring him to a sense of his sins, [and there was reason to hope his labour was not in vain.*] Mr. *Illingworth* died domestic chaplain to Dame *Eliz. Wilbraham*, and was buried at *Weston under Lyziard*, *Aug.* 30, 1693.

WORKS. Narrative of the Case of *Duncalfe* annexed to Dr. *S. Ford*'s Disc. of God's Judgments, [preached in the parish church upon this occasion.]. An Elegy and Epitaph on Mr. *Bright*.—He had made large collections of the memoirs of noted men, especially in *Lancashire*.

Mr. JOHN REYNER, Fellow. Son to Mr. *Reyner* of *Lincoln*. A man of considerable learning, singular modesty, and eminent piety. After he was cast out of his fellowship in 1662, he left the ministry and practised physic. He was afterwards greatly pressed to educate young men in academical learning, for which service he was well qualified, and which he was prevailed upon to undertake. But, to the great loss of the public, he was soon after taken off by the small-pox at *Nottingham*. Whosoever reads the little he wrote will have such a specimen of his sprightliness and abilities, as will lead him to apprehend that great things might have been justly expected from him, had his life been spared.

WORKS. A Pref. to his Father's Defence of human Learning, and a Chapter in that Book on the Usefulness of the *Arabic* Tongue, for understanding Scripture.—A Disc. on the Nature and Counterfeits of Grace, prefixed to a Tract of his Father's on the Being and Well-being of a Christian.—An Elegy for Mr. *Bright*.

ROBERT BRINSLEY, M. A. After being ejected, he took his degrees in physic at *Leyden*, and practised at *Yarmouth*, where his father had been many years minister.

EDWARD HULSE, M. A. After his ejectment he became an eminent physician in *London*.

Mr. DAY, Student. He afterwards settled as pastor to part of Mr. *Holcroft's* people, near *Saffron Walden*, in *Essex*, in his time and with his consent, where he continued till his death. He was a worthy pious man.

JESUS COLLEGE.

Mr. DANIEL EVANS. Born at *Monk-Moor*, near *Shrewsbury*, and brought up in the free-school there. He was

* The editor is possessed of this remarkable and affecting narrative in print, which has all the marks of authenticity.

obliged to leave the university in 1662, because he could not conform. He was afterwards chaplain to chancellor *Smith*, at *Norwich*, three years, and then to Mr. *Honeywood* of *Hampstead*. At the latter end of *Charles*'s Indulgence he settled with a small dissenting congregation at *Woolwich*, where he labored sixteen years, and then removed to *Bethnal-Green*, where he died, *July*, 1698, aged 58.

Mr. EDMUND HOUGH, afterwards conformed, and died vicar of *Halifax* in *Yorkshire*. He was a man of great moderation and piety, and behaved in a very friendly manner to the Dissenters. He was sadly persecuted by some violent party-men, so that he died heart-broken with grief, *Ap.* 1, 1689, aged 59.

ST. JOHN's COLLEGE.

ANTHONY TUCKNEY, D. D. Master, and Regius Professor of Divinity, son of Mr. *Tuckney*, minister of *Kirton*, near *Boston* in *Lincolnshire*. He was born in *Sept.* 1599, and educated in *Eman. Col. Camb.* When he left the college, he became houshold chaplain to the Earl of *Lincoln*. But being afterwards chosen Fellow, he returned thither, and was a most diligent and conscientious tutor; having many pupils, who proved eminently useful both in church and state; among others, *Henry*, Marquis of *Dorchester*, and his brother Mr. *Wm. Pierrepont*, that great statesman, who retained much respect for him to his dying day. He left the university upon the invitation of the people of *Boston*, and became assistant to the noted Mr. *John Cotton*; after whose removal to *New-England*, he became vicar of *Boston*, and held on his ministry there all the time of a sore plague, with which it pleased God to visit the town; but met with some disturbance from the spiritual courts.

In 1643, he was called to *London* by the parliament; he and Mr. *Coleman* being chosen members of the Assembly at Westminster for the county of *Lincoln*; and he was much esteemed in that capacity. It being then a dangerous time in the country, by reason of the heat of the war, he took his whole family with him, and never returned; though, at the desire of the people, he kept the title to the vicarage till the Restoration, but received none of the profits. Having been some time at London, he was settled minister of *Michael-Quern*, Cheapside.—In 1645 he was made master of *Eman. Col.* which required him to spend some months in the year at *Cambridge*;

Cambridge; and in 1648 he removed with his family thither, and was that year vice-chancellor.—In 1653 he was chosen, in the room of Dr. *Arrowsmith*, master of *St. John's*. Upon the Dr.'s death, he was made *Regius Professor* in his room. It was said that he shewed more courage in opposing orders sent by the higher powers in those times, than any of the heads of the university. He was a man of very great humility; and yet few kept up more authority than he did in the university when Vice-chancellor, or in the college he was master of; to which many gentlemen and ministers sent their sons, merely upon his account. It was his custom to have a sermon preached the morning after every public commencement, in the chapel of *Emanuel* and *St. John's*, by one who had been of the college, which was kept up many years.

After the Restoration, provision was made by the Act for confirming and restoring ministers, that Dr. *Tuckney* should be restored to the rectory of *Somersham* in *Huntingdonshire*; but he did not enjoy it long. He was one of the commissioners at the *Savoy*, but was soon out of all hope of an accommodation. Before the time for the conferences were expired, he received a royal letter*, professing great respect, signed by secretary *Nicolas*, dated *Jan.* 1, which gave him a *supersedeas* from his public employment, promising him a a hundred pounds per ann. during life, to be paid by his successor. The good Dr. thought it would be to no purpose to contend with the court, and that he could not long keep his places as things were then managed: he therefore resigned them both; and had the annuity which was promised punctually paid for several years, by Dr. *Gunning*, who succeeded him.—He retired to *London*, and there preached sometimes in his own house, and occasionally in the families of several friends. In the time of the plague he lived at *Colwick Hall* near Nottingham, in the house of *Robert Pierrepoint*, Esq. where he was soon troubled and confined, but was treated very civilly, and in a few months discharged. Upon the Five-mile-act, he removed to *Oundle*, and thence to *Warmington*, in Northamptonshire. After the fire of London (in which his library was burnt) he removed to *Stockerston* in Leicestershire, and then to *Tottenham* near London; from whence, in 1669, he removed to *Spittle-yard*, where

* This letter may be seen in *Cal. Acc.* p. 78; with another from the Earl of *Manchester*, advising him to quit, and assuring him that the king had no dislike to his person, or distrust of his ability, &c.

he continued till his death, *February* 1670, in the 71st year of his age. He was buried in the church of *St Andrew, Undershaft*. He had the character of an eminently pious and learned man, a true friend, an indefatigable student, a candid disputant, and an earnest promoter of truth and godliness.

[A remarkable proof of his candour, and at the same time of his zeal for what he thought to be the truth, may be seen in his letters to Dr. *Whichcote*, who had been one of his pupils, and whom he thought proper to admonish for some things exceptionable in his sentiments and strain of preaching. And it is hard to say whether Dr. *Whichcote*'s letters to him, do Dr. *Tuckney* or himself the most honour.——See this curious correspondence (which affords an excellent pattern for religious controversy) at the end of *Whichcote's Aphorisms*, published by Dr. *Salter*, Master of the Charter-house and a strong Anti-Calvinist; who, in his Preface, has given some account of Dr. *Tuckney*, (evidently taken for the most part from Dr. *Calamy*) which he closes as follows: "In his elections at *St. John's*, when the President, according to the cant of the times, would call upon him to have regard to the *Godly*, he answered,—No one should have greater regard to the truly Godly than himself; but he was determined to chuse none but *Scholars:* adding, They may deceive me in their *Godliness*; they cannot in their *Scholarship*.—Upon the whole, he seems to have been a very honest and good man, a very industrious and learned scholar; his imperfections and weaknesses flowed from his principles rather than his disposition, and he was worthy to have lived in better times."

WORKS. Death disarmed: a serm. at the funeral of Dr. *Hill*. —Balm of Gilead for the Wounds of *England*.—A good Day well improved; five sermons. After his death, 40 Sermons on several occasions.—*Prælectiones Theol.* all his Theological Exercises while at the University. He had a considerable hand in the Assembly's Confession and Catechism. Many of the Answers in the larger Catechism, particularly on the Commandments, were his. [And yet, as he tells Dr. *Whichcote*, (who had given him a hint of *imposing*) "in the Assembly he voted against SUBSCRIBING or swearing to the Confession, &c. set out by authority."]

JONATHAN TUCKNEY, M. A. Fellow. Son to Dr. *A. Tuckney*. When a school-boy, he was accounted a prodigy for the pregnancy of his natural talents, and his rapid proficiency in the several parts of school-learning. His memory was

was such as excited the admiration of his acquaintance. He attained to great eminence in literature, but it was rendered almost useless by an habitual melancholy. He died in 1693.

WORKS. A *Latin* Poem on the death of Dr. *Edmund Staunton*. He published a volume of his father's sermons, and wrote a short Preface to his *Prelectiones*.

JOHN WOOD, M. A. Fellow. Born at *Chesterfield* in *Derbyshire*. He continued at Cambridge fourteen years, and was ejected by the Act of Uniformity. He afterwards preached up and down in his native county in several churches, reading much of the Common-Prayer: but he used to say he did not like *subscribing* to conformity. He was a pious peaceable man, and of very moderate principles. He died at *Norton* in *Derbyshire*, in 1690.

WORKS. An Exposition on the Assembly's Catechism.—A Sermon on reading the Scriptures, which is annexed to it.

From the same college were ejected—Mr. WINDRESS, B. A.—Mr. MATHUM; Fellows.—Mr. ALDEN, Scholar.

KATHERINE HALL.

WILLIAM GREEN, M. A. Fellow. He spent fourteen years in the university. After his ejectment he preached privately in and about Cambridge. In the latter part of his time he lived at *Fenny-Stanton*, near *St. Ives* in Huntingdonshire; about which place many were edified by his preaching and pious conversation. He was a learned, grave, and holy man.

WORKS. Two Discourses on the Corruption of Nature and Salvation by Grace; (very excellent.)—A needful Preparative for the Lord's Supper, in Question and Answer.

KING's COLLEGE.

GEORGE DUNCOME, M. A. Fellow. He wrote a piece, on occasion of the plague, for the use of a family, entitled, Forgetfulness of God the great Plague of Man's Heart.—Also some verses in the *Σωτρα Cantab.*

MAGDALEN COLLEGE.

JOSEPH HILL, B. D. Proctor. Born in *October*, 1625, at *Bromley* near *Leeds*. His father, Mr. *Joshua Hill*, preacher at one of the chapels of ease belonging to that large parish, died when he was about seven years old. Some persons had resolved to trouble him for not wearing his surplice, and for other

other acts of Nonconformity; and had procured him to be cited to appear in the court of the Abp. of *York*: but he died a few hours before the summons came. This his son gave early proofs of his capacity by the progress he made in school-learning: but the troubles which began at that time prevented his being sent to *Cambridge* till he was eighteen years old, when he was admitted into *St. John's Col.* (viz. in 1644,) where, by his diligence, he soon recovered the time that he had lost. In 1649, he was chosen Fellow of *Magd. Col.* The number of his pupils, during his stay here, was very considerable. In 1659, he was promoted to the office of Proctor, in preference to a senior; and his conduct in that office, for the suppressing all open immoralities, shewed him to be worthy of that honour. In 1660, he kept the B. D.'s act at a public commencement; and having declared his judgment against conformity, the collegians cut his name out of their books in kindness to him, that he might avoid trouble. He retired to *London*, and preached for a little while at *Alhallows Barking*. In 1663, he went abroad, and having seen several countries, and wearied himself with travelling, he rested at *Leyden*, in which university he spent two or three years. In 1667, he was called to be pastor of the English church at *Middleburgh* in *Zealand*, where he continued till 1678, when his too late publishing his *Defence of the* Zealander's *Choice*, occasioned the governors of that province to oblige him to leave that place. Whereupon he came to England, and waiting on K. *Charles* II. he, as a reward for writing that book, gave him a sinecure worth above 80*l.* per annum, and offered him a bishopric if he would conform. But being altogether dissatisfied with the terms of conformity, he readily accepted of a call to the English church in Rotterdam, 1678, in which post he continued to the day of his death, which was *Nov.* 5, 1707, aged 83.

He was an acceptable and edifying preacher from his first entering the ministry. He had laid in a considerable stock of useful learning, and had an excellent way of employing it. Few persons had a more plain and intelligible method of preaching. He was peculiarly happy in a very short, but satisfactory, opening of his text; and was always very methodical in handling his subject. His sermons were well adapted to profit his hearers; and those who were most intimate with him, could plainly see in him, when out of the pulpit, a no less tender concern for souls than when he was in it. The unprofitableness of any of his people, under the means of grace, and the unsuitableness of their lives to their profession, were

were his most sensible grief. He was so addicted to study, that the infirmities of age did not divert him from spending many hours in a day among his books, of which he had a large and valuable collection.

WORKS. Dissert. on the Antiquity of Temples.—Another on artificial Churches.—A Sermon on sudden Death.—Serm. in *Morn. Ex.* on Meditation.—He also published a neat edition of *Schrevelius*'s Greek-Lexicon.

JOHN SADLER, M. A. Master of the College. Dr. *Walker* speaks of him as "a very insignificant man." But one who knew him in the university, and who was a clergyman of the church of *England*, writes thus: "We accounted him, not only a general scholar, and an accomplished gentleman, but also a person of great piety; though it must be owned he was not always right in his head." He was deprived of his mastership at the Restoration, to make way for Dr. *Rainbow*, afterwards Bp. of *Carlisle*, who had been cast out from it in 1650, for not taking the Engagement. He was town-clerk of London, all the time of his being Master of *Magd. Col.* and before; but not long after. He spent the latter part of his time at *Warmwell* in Dorsetshire, as appears from *Mather*'s Hist. *N. Eng.* (B. vii. p. 102.) [where there is a very extraordinary account of some predictions which he uttered upon a sick-bed, in 1663, to the minister of the parish and his servant, concerning the plague, the fire of London, and several other then future events, § which at his desire were written down at the time. He had two sons, Mr. *Daniel* and Mr. *John Sadler*, worthy men and serious christians, living at Rotterdam, in 1697, one of them his Majesty's agent for transportation, from whom the narrative * was sent to Mr. Inc. Mather at Boston.]

THOMAS MORE, M. A. Fellow. He was an excellent philosopher, and therefore was chosen by the proctor to be moderator in the batchelor's-school. And being (like his uncle Mr. *Andrew Marvel*) a witty man, was chosen to be *Tripos*. His temper was sedate, his courage modest and sober, and his principles were very moderate. The main thing that he stuck at, in regard to conformity, was the damnatory clause in the Athanasian Creed: he said, "That he could

* The narrative has all the appearance of authenticity, and the things which Mr. Sadler uttered are doubtless extraordinary, but from the circumstances mentioned in *Mather's History*, it seems evident he was in a delirium. Ed.

not

not in conscience doom all those to hell, who were there damned."

JOHN WOOD, M. A. Fellow. He was a *Charter-house* scholar, and reckoned as great a critic in the Greek and Latin languages as any in the university. He was of long standing, and a close student, but excessively modest, timorous, and diffident of his own abilities: one of the most helpless men in the world. After his ejectment he lived upon the charity of his friends. Mr. *P. Henry* says of him; "He was a learned man, but wanted the faculty of communicating; one that feared God, and walked in his integrity to the last; he had no certain dwelling-place on earth, but I trust hath one in heaven." He died *Sept.* 19, 1692, at *Mitton* in Shropshire, aged about 70.

Mr. ROBERT WHITAKER. Born in *Lancashire.* He settled at *Fordingbridge* in Hampshire, where God blessed his ministry, to the good of many souls. He left a son in the ministry among the Dissenters.

From the same college was ejected Mr. BUTLER, or BATLOE, who had taken the degree of M. A.

PEMBROKE HALL.

WILLIAM MOSES, M. A. Master. He was a very quick and ready man, on which account Mr. *Baxter* was very desirous to have him one of the commissioners at the *Savoy*, but could not prevail. When he was Master of *Pembroke-Hall*, and a certain vacancy was to be filled up by the Master and Fellows of that house, an order was sent them from *Cromwell*, to elect a certain person whom he named, without any delay. Mr. *Moses* had private intelligence of such an order before the messenger arrived. The order being contrary to their statutes and privileges, he immediately shuts up the hall-gates, summons the Fellows, and proceeds to an election. On the messenger's arrival, he takes horse for *London*, waits on the Protector, and informs him that they had chosen another before his order arrived.—After his ejectment, he was a serjeant at law, and saved the hall some hundreds of pounds in a law affair, for which they acknowledged themselves greatly obliged to him. He had very good practice as a counsellor, and died * a rich bachelor. There is a short *Latin*

* In the former edition, the editor had here inserted this parenthesis [not greatly to his honour] for which more than one correspondent called him to account.

tin poem of his in the Congratulatory Addresses of the university of *Cambridge* to *Charles* II. on his return.

ALEXANDER GREEN, M. A. Fellow.

HENRY SAMPSON, M. A. Fellow. He was son and heir of a religious gentleman, Mr. *Wm. Sampson*, of *South-Leverton* in *Nottinghamshire*, and nephew to those two eminent linguists Mr. *John* and Mr. *Samuel Vicars*, the joint authors of the *Decapla* on the Psalms; and son-in-law of Dr. *Obad. Grew* of *Coventry*. [His spirit was early and deeply tinctured with the fear of the Lord, which became the governing principle of his life; and he chose that condition in it wherein he thought he might most glorify God, and do most good to men. He was a pupil of the learned Mr. *Wm. Moses*, under whom his proficiency was very great, in every branch of rational learning, but especially in the knowledge of those languages in which the sacred scriptures were written.] As soon as he was of sufficient standing he was chosen Fellow of the same hall; and soon after had one of the best livings in the gift of his college bestowed upon him, *viz.* that of *Framlingham* in *Suffolk*. Here he preached with great acceptance, as he also did at *Coventry*, where he made several visits, and often preached for Dr. *Grew*, and in both places his memory was long honoured. Upon the Restoration, being obliged to leave his people, and not being satisfied to conform, he applied himself to the study of physic; the rather because he had never been ordained. He travelled into *France*, and visited several universities famous for medicine abroad. He staid first at *Padua*, and then at *Leyden*, where he became acquainted with the lord chief justice *St. John*, who bore a singular respect to him as long as he lived. Having taken his degree, he returned home, and settled in *London*, where he entered himself of the college of physicians, as honorary fellow, and lived and died in good repute.

account. He does not retract the sentiment, but takes this opportunity of explaining his meaning. Christians in general are forbidden *laying up for themselves treasures on earth*. For single persons to do it, whether men or women, appears to him peculiarly unbecoming a Christian character. If it had been said of Mr. Moses that as he encreased in riches he encreased in his benevolence, and that he employed his superfluous wealth in acts of piety and charity, particularly in assisting his poor brethren who had numerous families, it would have been more to *his honour*, than to have it said that *he died a rich bachelor*.

Mr. *Howe*, of whose church he was a member, says of him, "He afforded one instance, among others, to shew that *Religio Medici* is not always opprobrious, and that a *beloved physician*, on the best account, was not appropriate to the first age. In this calling he sincerely studied the good of mankind; and his skill was not unequal to his sincerity, nor his charity to his skill; being as ready to attend the poor as the rich: and when his art could not heal their bodies, he did all he could to save their souls. So that his ministerial qualifications were not lost: and they were eminently useful to his own family. In every relation in life he was desirable and exemplary to others, and enjoyed continual peace within. As he lived he died; his last hours being very composed, and concluding with that ευθανασια (that good and easy death) for which he had often prayed." Mr. *Howe* closes his account of him thus: "In all my conversation with him, nothing was more observable or more grateful to me, than his pleasant and patient expectation of the blessed state which he now possesses: the mention whereof would make joy sparkle in his eye, and clothe his countenance with chearfulness, accompanied with such tokens of serenity as shewed an unreluctant willingness to wait for that time which the wisdom and goodness of God should judge seasonable for his removal." He died about the year 1705.

He had taken great pains in collecting materials for a *History of Nonconformity*, and Memoirs of the ancient and modern *Nonconformists:* but he did not live to accomplish his design; and his papers were afterwards scattered. Several of them however fell into Dr. *Calamy*'s hands, which he acknowledges were of use to him; and in his Preface he has given a plan of his design at large. "If this work (says the Dr.) had been finished and appeared in the world, it might have been a means of convincing some, that Nonconformity hath all along had a closer connection with both our civil and religious interest than they are willing to allow; and that the present Nonconformists act, in the main, upon the same principles with those who have been most eminent for serious religion ever since the Reformation."—It doth not appear that he published any thing but a correct edition of Mr. *T. Parker's Methodus Div. Gratiæ;* to which he prefixed an excellent epistle; which was while he resided at *Framlingham*.

ABRAHAM CLIFFORD, B. D. Fellow. He had been Proctor of the university. He was also ejected at *Quendon* in *Essex*.

sex. He studied physic at *Leyden*, and practised in *London*. *Wood* says, He took his degree of M. D. at *Oxford* when the Prince of *Orange* made a visit there, in 1670. He died in the parish of *St. Sepulchre* in *London*, in the beginning of the year 1675.

WORKS, Methodus Evang. or the Gospel Method of God's saving Sinners; to which Dr. Manton and Mr. Baxter united in writing a Preface.

TRINITY COLLEGE.

JOHN RAY, M. A. Fellow, and F. R. S. He was born at *Black-Notley* in *Essex*, in 1628. He had his grammar-learning in a school in *Braintree*-church, and was first entered at *Katherine-hall*, 1644, whence, in 1646, he removed to *Trinity*. In 1649 he was elected Fellow, and was tutor to many gentlemen and clergymen. After the Restoration, *viz.* in *Dec.* 1660, he was ordained by Dr. *Sanderson* Bp. of *Lincoln*; after which he preached Dr. *Hill*'s funeral sermon in the college-chapel. He quitted his fellowship in 1662, because he could not comply with the Act of uniformity, though the college were peculiarly desirous to keep him in. He afterwards lived sometimes at *Chester* with Bishop *Wilkins*, and sometimes at other places. He travelled into *Italy* with his friend *Francis Willoughby*, Esq. and on his return, lived mostly with him; soon after whose decease he married, and in 1679 removed to an estate which he had purchased in the place of his nativity, where he continued till his death, *Jan.* 17, 1705.

In the account given of him in the *Compleat Hist. of Europe* for 1706, we are told that upon *Aug.* 24, 1662, he quitted his fellowship: but the reason of his doing it is very darkly expressed. One who knew him well, told the author, the true reason of it was, that he could not satisfy himself to declare, "That none were bound by the solemn league and covenant who had taken it," though he himself never took it. But it is observable, that though he lived many years after the obligation to sign such a declaration ceased, he was not to be prevailed with to return to the ministry. After the Revolution, when Dr. *Tillotson* (who was his intimate acquaintance) was advanced to the See of Canterbury, some of his friends were earnest with him to move that prelate for some preferment in the church, but he always declined it; giving this reason: That though he used the Common-Prayer, and

approved of it as a form, yet he could not declare his "unfeigned assent and consent to all and every thing contained in it." To another person he expressed his dislike of Sponsors in baptism. He said that he thought the parents the fittest persons to be intrusted to promise for their own children, and condemned the practice of bringing scandalous and unfit persons under such a solemn vow and promise, as that required in the office for the baptizing of children.—These were his declared sentiments in his health: How far they agree with the account of his dying words and behaviour, given by Mr. *Pyke* in his funeral sermon (since published by Mr. *Derham*, at the end of his Philosophical Letters) must be left to the reader's candour. [It is certain that he quitted his fellowship because he could not come up to the terms of the Uniformity-act. It is also certain that he *preached* before that act passed, but never afterwards, though he attended the service of the church of England. So that the claims of Conformists and Nonconformists (who would both have him on their own side) are to be thus adjusted. He was satified with *Lay*-conformity, but not with *Ministerial*. He is therefore as justly considered as a sufferer by the Act of uniformity, and a *silenced* minister, as any one of the Nonconformists, and as properly placed in this list.§] He was a good divine; and an extraordinary humanist, as appears by his works, which are many, for (as he says in the preface to his *Wisdom of God*, &c.) "As he could not serve God in the church by "his *voice*, he thought himself the more bound to do it by "*writing*."

WORKS. He published *Ornithologia* of *Fr. Willoughby*, Esq. in folio; 1676. of which he wrote the two first books, and dedicated it to the Royal Society, of whom he was a member.—Historia Plantarum, 2 vol. fol.—Ejusdem Tomus Tertius, 1704.—Catalogus Plantarum circa Cantab. nascentium.—Appendix, &c.—Catalogus Plantarum Angliæ.—Fasciculus Stirpium Britann. post. edit. Catal. predict.—Catalogus Stirpium in ext. Reg. observat.—Methodus Plantarum nova cum Tabulis.—Synopsis Methodica Stirp. Britan. —Ead. Synops. multis Stirpibus & observat. curiosis passim insertis; cum Muscorum Methodo, &c.—Epist. ad D. Rivinum de Methodo Plantarum.—Dissertatio de variis Plantarum Methodis.—Synops. Method. Animal. Quadrupedem & Serpentini generis.—Dic-

§ Strictly and properly speaking, he was a *Nonconformist*, though not a *Dissenter*; and the conduct of such a man as RAY, (whom the Episcopalians have been so eager to claim) in refusing to comply with the terms of ministerial conformity, affords something like an argument that these terms were not altogether so unexceptionable as some persons would represent them.

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tionariolum Trilingue.—Francisci Willoughbeii Hist. Piscium cum Fig. Oxon. Fol.—Observations Topographical, Moral, and Philological, made in a journey thro' several parts of *Europe*.— A Collection of unusual or local English Words; with an Account of preparing English Metals.—A Collection of English and other Proverbs. *Camb.*—A Persuasive to an holy Life.—The Wisdom of God manifested in the Works of the Creation. In two parts.—Three Physico-Theological Discourses with Practical Inferences.—Miscell. Discourses concerning the Dissolution and Changes of the World, 1692; which have been since reprinted with Additions, and his Letters.—Stirpium Europearum extra Britannias nascentium Sylloge.—Methodus Insectorum.—Historia Insectorum: Opus Posthumum.—Synopsis Methodica Avium & Piscium: Opus Posthumum.—A long Congratulation to K. *Charles* II. upon his return.

JOSEPH ODDY, M. A. Fellow. He was born at *Leeds*, and sent from the school there to this college. Besides his fellowship he had the living of *Meldred* in Cambridgeshire, but lost both by his Nonconformity. He afterwards retired to *Willingham* in the isle of *Ely*, [where Mr. *Bradshaw*, after his ejectment, had formed a church in his own house, and had preached unmolested five years. To escape the troubles which threatened him in 1667 he went to *London*, when Mr. *Oddy* succeeded him, and preached not only to this people but all over the Fens.] He was so much followed, (persons travelling twenty miles to hear him) that he was sometimes constrained to preach in the open fields; on which account it is less to be wondered at that he was frequently imprisoned. He was once confined five years together, and a great while with Mr. *Holcroft*, to whom he was assistant. But at length he was connived at to preach privately to his friends. Upon the Indulgence in 1672 [he removed to *Cottenham*, and gave himself up entirely to itinerancy till his death, which happened *May* 3, 1687. He was buried by the side of his colleague Mr. *Holcroft*, in a piece of ground which the latter purchased for a burying-ground, at *Oakington*, where a decent tomb was erected for them both. These two men were the founders of almost all the nonconformist churches about Cambridgeshire, and exercised a general superintendency over them, but were assisted by three other elders. (See the account of Mr. *Holcroft*, p. 260.) Their pulpit is yet preserved at *Cottenham*.

It may not be amiss here to insert Mr. *Oddy*'s smart repartee, on being insulted by one of the wits of *Cambridge*,

after he was released from prison, in the following extemporary lines:

" Good day, Mr. Oddy,
" Pray how fares your body?
" Methinks you look damnably thin;

Mr. Oddy's extemporary reply.

" That, Sir's your mistake,
" 'Tis for righteousness sake;
" Damnation's the fruit of your sin."]

§ A correspondent* relates the following anecdote of Mr. Oddy, who lived with his great grandfather at Willingham, which he heard from old people there when he was young. " When preaching in the night in a wood, between Willingham and Cottenham, sitting upon his horse, that he might the more readily escape if molested by informers, he was broke in upon so abruptly, that he was thrown from his horse and quite stunned with the fall. In this state of insensibility he was laid, by his inhuman persecutors, across the horse, and in that situation carried to Cambridge castle."

THOMAS SENIOR, B. D. Fellow, and lecturer of *Trinity-Church*. He was a *Westminster* scholar, and a great critic in the original languages, both *Hebrew* and *Greek*. He was an admirable textuary, indefatigably industrious, and a useful preacher. He spent the latter part of his life at *Hackney*, with alderman *Bewley*; and preached a lecture many years in the house of alderman *Ashhurst*, with great acceptation. He has a sermon in the Morning Exercises [at Cripplegate No. 7. on hearing the word with profit. *James* i. 21. It is not only a useful practical discourse, but abounds with learned criticism.]

SAMUEL CORBYN, M. A. Conduct of the same college. A man of untainted piety and integrity. [He was of the congregational denomination, and was one of those who were chosen elders to assist Mr. *Holcroft*. See p. 260.]

WORKS. A Call from the living God to unconverted Sinners. —Advice to Sinners under Convictions, to prevent their miscarrying in Conversion.

EDMUND MOORE, M. A. Fellow. He was born at *Ditton* near Cambridge, and educated there from his childhood.

* Mr. Martin Mayle, minister of Blunham in Bedfordshire.

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When twenty-five persons stood for ten fellowships in that college, he was one of them who carried it, without the assistance of any friend, though he had several in the town, determining that he would not obtain it by interest. After his ejection for Nonconformity (particularly for refusing to wear the surplice) Serjeant *Maynard* received him as his chaplain, in whose family he continued, much respected, till his marriage. During his residence with the Serjeant he got some knowledge in the law, which was of use to him afterwards, when he lived at *East Sheen*, near *Mortlake* in *Surrey*, as he did several years, and preached as he had opportunity, among those who had sat under the ministry of Mr. *Clarkson*. Here he met with trouble, and was excommunicated though by a false name. His goods were seized, and carried off to be sold; but he bid the people buy them at their peril; for, being illegally seized, they were stolen goods. They were therefore soon restored to him. He was a man of great sincerity and exemplary piety, and was very serene in his last hours. He died in *May* 1689. He had good skill in music, and played well on the bass viol.

JOHN HUTCHINSON, B. A. Fellow. The first edition of this Account of the ejected ministers falling into his hands, seeing only his name there mentioned, he drew up a paper in the following words: "When K. *Charles* returned into "*England*, there was a great revolution and change of af- "fairs. I was then newly chosen Fellow of *Trin. Col.* in "*Camb.* by Dr. *Wilkins*. But he being soon after turned "out, and Dr. *Fern* put in, all that did not conform to the "forms and ceremonies of the public worship, were cast out "of their preferments, in which number of Nonconformists "was I; who lost for conscience sake my fellowship to the "value of 100 *l.* a year; which was a great oppression to "me." He also ordered his son (who transmitted this paper to the author) to add a more particular information concerning him, which is as follows: He was born in *London*, *April* 15, 1638; had his grammar-learning partly at *Merchant-Taylor*'s school, and partly at *Eaton* College. At fifteen years of age he went to *Cambridge*, was chosen fellow at about twenty, *nem. con.* though there were but four fellowships vacant, and twenty-four candidates, of whom he was the youngest but one. Upon his ejectment he went to *London*, and visited Mr. *Joseph Hill*, and assisted him in correcting *Schrevelius*'s Lexicon. He afterwards travelled into

France and *Italy*, with a view to the improvement of his knowledge in physic and anatomy. On his return, he was invited to become a fellow of the college of physicians in *London*, but waved it, and was contented with submitting to an examination, upon which he was approved, and had a licence to practise as a physician *per totam Angliam*. He settled at *Hitchin* in *Hertfordshire*, where he practised near thirty years. He was there particularly acquainted with Dr. *Eales*, (the celebrated physician of those parts) who often used to say of him, "He is a modest man, but knows more than all of us."

§ Mr. *James*, a son of the late worthy Baptist minister at Hitchin, says, "That Dr. Hutchinson appears to have belonged to the Society in *Tyler Street*, [where his father preached] which has always held with mixed communion, and that he was a subscriber to the building of that meeting-house. It appears from the parish register that his children were baptized at church, the names of four of them being there entered*, viz. John, Claudia, Benjamin, and Edvardus."

He preached sometimes at *Bendish*, [a neighbouring village] and occasionally at *Hertford*, *Ware*, and *Bedford*, but always *gratis*; and would not take upon him the charge of a congregation, though much urged to do it. He was congregational in his judgment, but very candid to those of different sentiments. He had good skill in music, was an excellent *Grecian*, spoke *French* very fluently, and was reckoned no contemptible poet. He was of a humble, meek, and peaceable temper; a great enemy to rash anger; very patient and submissive under trouble; and so generous as often to refuse handsome fees when offered him. After leaving *Hitchin*, he lived two years at *Clapham*, where he practised physic with great reputation and success. His last remove was to *Hackney*, where he kept a boarding-school, and taught *Latin* and *Greek* nine years. Being at length burthened with age, he longed for his departure, which happened *Feb.* 9, 1715, *Ætat.* 77. § It does not appear that he published any thing but a recommendatory Poem to *Atwell*'s Faithful Surveyor, dated Trin. Col. 1662.

ROBERT EIKINS, B. A. At the Restoration, when he was

* Query whether this is certain evidence? It seems very unlikely that a man of his principles should submit to the use of Sponsors, the sign of the cross, or the very exceptionable form of words; though it is known that some modern Dissenters are herein strangely inconsistent. ED.

Senior

Senior Batchelor, Dr. *Fern* having taken possession of the mastership, and jostled out Dr. *Wilkins*, strict conformity was introduced into the college, and such as would not comply were ordered to withdraw from it. Hereupon about fourteen fellows and scholars withdrew; but Mr. *Eikins* not being satisfied that they had a power as yet to eject, forebore going to the chapel, but still went to commons in the hall. Hereupon he was cited three times before the masters and seniors, who argued the case with him again and again; admonished him, and told him he should not stay if he would not conform. He answered them, That if they were satisfied that by their statutes they could justify the expelling him, and would proceed to do it, he would be gone. He continued half a year afterwards, going to commons as before; but having no hope of peace, he at length withdrew. Thus was he deprived of the prospect of a fellowship; and by the Uniformity-act, which took place soon after, he was incapacitated for any living, and though he had three offered him, could accept of none of them, because he durst not comply with impositions which he thought partly needless and partly sinful. Upon the same account also he lost the favour of his own family and near relations, and so continued a poor Nonconformist. But God wonderfully provided for him, and he had comfort in his ministerial service, among a handful of people at *Oakham* in *Rutland*, his allowance from whom was so small, that he could not have supported himself and his family, had not God taken care of him by other means.—Among many pleasant and facetious letters to the author, he says in one of them, "I have strange stories to tell of God's "wonderful providing for me, and protecting of me from the "malice and violence of unreasonable men. I have had great "comforts in my ministerial work, and seen something of "the fruits of my ministry. And for ever blessed be God, I "have good hope of faring as well hereafter to all eternity, as "any prelate that ever wore a mitre."

JOHN DAVIS, M. A. Fellow. He was a very learned man: commonly called *Rabbi Davis*.

Mr. SAMUEL PONDER. A Northamptonshire man. Eminent for piety and humility. [An old MS. stiles him Mr. *Ponder* of *Whaddon*; where probably he might be curate: that he could not be rector appears from the induction-book. He was concerned in Mr. *Holcroft*'s ordination at *Bassingbourn*.]

Mr. THOMAS LOCK, Scholar. A very sober and pious young man.

JOHN PRATT, M. D. He has a copy of Latin verses in the *Σωτρα Cantabrigiensia.*

WILLIAM DISNEY, M. A. A very solid man, and studious, but sickly. He also has a copy of *Latin* verses in the same congratulatory poems. § Mr. Disney was senior fellow of this college, and proctor in the year 1655. He was of the family of the same name then seated at *Norton Disney* in Lincolnshire.

WILLOUGHBY WEST, M. A.

—— CROSSLAND, B. A. Fellow. [*Theodore Crossland*, M. A. was inducted to *Trumpington* vicarage in 1636; and, having resigned that, to *Bottisham* in 1640, when he was B. D. In 1661, to *Chesterton*, where he died, 1665. These are all Trinity livings, and therefore it is most probable this was the person intended.]

Mr. ALCOCK, Fellow. [*John Alcock*, M. A. Fellow of *Trinity*, was inducted to *Over* in 1630, and died vicar of that parish 1664; probably the same.]

Mr. HAYES, Fellow.

Mr. JOHN CASTLE, Fellow.

TRINITY HALL.

JOHN BOND, LL.D. Master.

EJECTED

EJECTED OR SILENCED MINISTERS, &c.

IN

BEDFORDSHIRE.

ARLESEY, [V. 26l. 3s. 6d.] Mr. ASHHURST. His case was particular. He had been episcopally ordained, but he could not comply with the new impositions in the Act of uniformity, and therefore would have quitted his living; but being rather advised by some respectable friends to continue in it, he did so without molestation. He was old, and his vicarage small, even below a competency. Judge *Brown* was his parishioner, and was his great friend and patron. The whole parish was well affected towards him for his worthy behaviour amongst them, and was entirely under the influence of the judge, and of another gentleman who was also his friend. And so, though he was legally silenced, he continued in his church a Nonconformist. He read part of the morning and evening service, *viz.* the Confession, scripture-hymns, the creed, and some of the collects. He was a considerable scholar, and a hard student to the last: greatly esteemed and loved by all sober persons who knew him, for his extraordinary piety, humility, meekness, self-denial, and integrity. His contempt of the world, and contentedness with a very small income, were very remarkable. He took for his small tithes just what his parishioners were pleased to give him. He lived to a very great age. Mr. *Read* of *Henlow*, his near neighbour and intimate friend, preached his funeral sermon.

CARDINGTON. Mr. MILLINGTON. § However worthy and well esteemed in his day, his name only remains in this record. In his parish it is long since forgotten. But there is a name associated with that of *Cardington*, which will never be forgotten. The Editor cannot pass this pleasant village, in the vicinity of his native place, without requesting the reader's indulgence while he stops for a moment to pay his respects to the memory of his much respected friend, and the friend of the human kind. Here resided the late

late JOHN HOWARD, Esq. to whose taste and munificence what is most pleasing in the appearance of this village is to be ascribed. Great and lasting as is the fame he acquired on the public theatre, here in this humble retreat his true character was to be sought; and the writer of this esteems it one of the greatest felicities of his life that he had much opportunity of observing it*. This parish is also honoured as the birth place of the late SAMUEL WHITBREAD, Esq. who was likewise a great benefactor to it†.

CRANFIELD, [R.] Mr. WHEELER. His parsonage was one of the best in the country, and yet he chearfully quitted it for the peace of his conscience. His memory was precious there long after his death.

DEAN, Mr. ROBERT PERROT. Born at *St. Ives, Huntingdonshire*. He was a serious, lively, useful preacher. He took great pains in visiting his flock; and was remarkable for starting, and prudently managing, spiritual discourse in common conversation. Indeed his whole carriage was exemplary. He practised physic, and after his ejectment he attempted to settle as a physician, first at *Kettering*, and then at *Nottingham*: but the breaking out of the plague, by the coming of some *Londoners* in 1666, prevented the one, and many inconveniences the other. About this time he had an opportunity of preaching in Huntingdonshire, for one Mr. *Rede*, in a public church near *Bugden*. Though this was just under Bp. *Laney's* eye, he met with no molestation. Here he continued three years, and then, on the death of Mr. *Rede*, he came to *London* and *Hackney*, where he got some occasional employment while it was safe. At last he went to *Maidstone* in Kent; where, besides practising physic, he preached twice on the Lord's-day, and held a weekly lecture; and there he died aged 87. In his last sickness he was very composed and resigned; neither desirous of life, nor yet afraid

* See a Sermon preached on occasion of Mr. Howard's death, intitled THE TRUE PATRIOT, by the Editor; who has by him some Memoirs of this excellent man, with many of his Letters, which may possibly sometime see the light. Justice has not yet been done to his character as a man of piety; and some things which have been reported of him are untrue. The account given of his life in the *British Plutarch* contains several inaccuracies.

† Besides repairing and beautifying the parish-church (to which Mr. Howard gave a handsome clock,) he settled an annuity on the meeting-house at Cotton-end. There are many Dissenters in this parish, and he himself was brought up among them.

of

of death. His funeral sermon was preached by Mr. *Durrant*, who succeeded him.

WORKS. The sole and sovereign Way of *England*'s being blessed and saved.—Some Account of Mrs. *Lucy Perrot* his Wife.

HOUGHTON CONQUEST, [R. 240 *l.*] Mr. SAMUEL FAIRCLOUGH, of *Caius Col. Camb.* Son of Mr. *Sam. Fairclough*, of *Ketton* in *Suffolk*. He was a good scholar, an excellent preacher, and a man of an admirable temper. He died *Dec.* 31, 1691. His funeral sermon was preached and printed by a worthy conforming clergyman, Mr. *Parkhurst*, of *Yoxford* in Suffolk; who gave him this character: "He was a man of no common qualifications; eminent in parts, in learning, and in piety; not of the *Laodicean* temper, nor of the *Sardian* complexion, but strictly holy, and having zeal for God and religion. Great in wisdom, of much moderation, abounding in charity, a lover of God and men, full of faith and of the Holy Ghost. One that had a clear head and a warm heart; who understood and lived the gospel; a pattern of goodness, a blessing to his acquaintance, and an ornament to his family. In his sickness, he was exemplary in patience, and filled with peace. He was a preacher of righteousness; a clear, judicious, fervent preacher. And in this province he shined very openly, while laws permitted him; and when that protection failed, this light was unhappily obscured from public view: very unhappily, for it had been alone worth an act of comprehension, to have included this one so valuable man."

§ MILTON, Mr. JOHN HIND, of *Syd. Col. Camb.* Mr. *Daniel Bocking*, who married a distant relation of Mrs. Hind, has collected from some of Mr. *Hind*'s manuscripts still in the family, the following account of him, which is substituted in the room of the former. He was born at *Potton* in Bedfordshire, Oct. 16, 1631, and admitted into Sydney College *Feb.* 25, 1651. After he was ejected from Milton (it is not certain whether Milton *Bryan* or Milton *Ernys)* he became chaplain to *John Gurdon*, Esq. at *Assington*, Suffolk, with whom he continued till the year 1681, and on June 17 of the same year he married Mrs. *Damaris Day*, of *Monk's Eleigh*, widow, a lady of handsome fortune; and bought the house which Mr. *Miles Burkitt* had occupied*, called *Monk's Eleigh Hall*. He kept up a good

* See the account of Mr. Miles Burkitt's purchase of this place, and the subsequent difficulties in which he was involved, under the article *Netisheal* in Norfolk.

corres-

correspondence with Mr. *William Burkitt* of *Milden*, Suffolk, the conformist, who wrote the Exposition on the New Testament. He preached occasionally, when his health permitted, at one of the *Colne*'s in Essex. It is believed that he did not preach at *Hadleigh*, as related by Dr. Calamy, and it is very certain that he was not "in mean circumstances." He lived very comfortably at Monk's Eleigh, where he died *May* 1, 1702, aged 71 years, and was buried in that church-yard, where on his grave-stone is inscribed *John Hind*, Clarke &c. He was a very eminent christian.

PERTENHALL, [R.] Mr. JOHN DONNE, of *King's Col. Camb.* This living was of good value; he therefore would not trouble any of the parish for his tithes. He was very charitable to the poor, and a hearty lover of all good people. After his ejectment he lived at *Keysoe*, in the neighbourhood; where he had a congregation, among whom he took great pains; preaching constantly at his meeting every Lord's-day, and sometimes also on week-days.* Being disturbed, he did not desist, but preached in the wood, and other obscure places. At length he was imprisoned at *Bedford*, and continued there some years, which occasioned an ill habit of body, and hastened his end. He left a widow and five children, with but little to support them; but the providence of God kept them from want. He was a man of great faith and courage, though such was his natural timidity, that he would say, "Were it not for Christ the shaking of a leaf would affright him."

ROXTON, [V. 28*l.*] Mr. MABISON. He was a grave and pious person, well fitted for the work of the ministry, and successful in it.

TEMPSFORD, [R. S.] Mr. ROLT. Upon the Restoration, he resigned to Mr. *Hughes* the former incumbent. He afterwards lived at *Graffham*. He had an estate of about sixty pounds per annum. For some time he preached publicly in a church near *Bugden*, and was connived at by Bp. *Laney*, having been episcopally ordained, and reading a little of the liturgy. He was a man of a good presence, much of a gentleman, and of great prudence. He was very free and communicative, and his company was very delightful. He died about the year 1677.

* There has been a good congregation of Dissenters at this obscure place ever since. ED.

TILL-

TILLBROOK, Mr. W. SHEPHERD. He conformed at first, and continued for some years in his living, a great blessing to that town and the neighbouring parishes. He had the true spirit of his office. His preaching was very awful and affecting, and his life very holy. He was much followed from all places round; for which the clergy greatly maligned him, used to reflect upon him at their visitations, and continually had an evil eye upon him. At length he quitted his living, and became pastor to a dissenting congregation at *Oundle* in Northamptonshire; and afterwards succeeded Mr. *Maidwell* at *Kettering*, where he died.—He had a son, Mr. *T. Shepherd*, who followed his steps. He was first minister at *St. Neots* in Huntingdonshire, 1703, where he met with much opposition from some, and encouragement from others. He afterwards had a living in Buckinghamshire, and then relinquished the established church, and became pastor of a numerous congregation of Dissenters at *Braintree* in Essex, where he was very useful.

WOBURN, [C. or D.] Mr. WILLIAM BLAGRAVE. He was of great esteem with the family of the Earl of *Bedford*, which, from its first rising to nobility, naturally respected such men as he was, protecting them from ecclesiastical storms, and favouring them in their ministry. He was a well-accomplished scholar and divine, and mighty both in the word and prayer. He was of so placid a temper that he was seldom seen without a smiling countenance. He died at *Hackney*.

YIELDON, [R. 200*l.*] Mr. DELL. See *Caius Col. Camb.*

The two following were ejected in this county, though the places are not ascertained.

Mr. WILLOWS. A man much esteemed for his piety, ministerial abilities, and usefulness.

Mr. MILBURN. Brother to another Nonconformist in Warwickshire, and uncle to Mr. *Luke Milburn*, that zealous Presbyter of the church of England. He was a very honest and laborious man, but in great straits. He conformed in part, and yet so little, that he ought to be ranked with the Nonconformists.——*To these may be added,*

Mr. JOHN THORNTON; who, though he lost no preferment by the Act of uniformity, yet was kept out of preferment by it, and lived and died a Nonconformist. He was chaplain to the

the Earl (afterwards Duke) of *Bedford*, some years before the Restoration, and continued so during the old Duke's life, and for some time after he lived with the Lady *Rachel Russel*: but having lost his sight, he retired and lived privately with a friend. He was tutor to the young Duke of *Bedford*, and read mathematics to the noble Lord his father, who died a martyr for the liberty of his country. He took great pains in educating the young Duke and his two sisters, in piety and useful knowledge. In the Duke's chapel, morning and evening, he constantly began with a short prayer, concluding with the Lord's-prayer, read a psalm or two, and a chapter, and then prayed about half an hour. He was much respected by the whole family. He was an excellent polite scholar, and a great mathematician; of an admirable temper; chearful in company; and his life was unblameable and exemplary.

Dr. FOWLER, of *Northill*, was dissatisfied at first, but afterwards conformed, and became Bishop of *Gloucester*.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

BERKSHIRE.

BRADFIELD, [R. S.] Mr. JOHN SMITH. After his ejectment he went into *Ireland.*

BRAY, [V. 120 *l.*] Mr. THOMAS WOODWARD. Dr. *Walker* says, He was a violent Independent, and chaplain to *Oliver*. *Wood* gives him a very bad character, but it doth not appear that he deserved it. He preached in private after the Restoration, at *Uxbridge*, where he died, *March* 29, 1675.

BUCKLESBURY, [V. 100 *l.*] Mr. SMALLWOOD.

BURLEY. See PURLEY.

CHOLSLEY. RICHARD COMYNS, M. A. He was episcopally ordained. After his ejectment he preached at *Wallingford* alternately with Mr. *Edward Stennett**, and after his death, almost constantly. But never administered the Lord's Supper there, but at *Cholsley*, to some of his Ante-*Bartholomean* hearers; a few of the *Wallingford* people communicating with them. He had many children, and was reduced to poverty, and yet appeared a stranger to discontent or uneasiness. His funeral sermon was preached by Mr. *Jeremiah Smith*.

EASTGARSTON [V. 37 *l.*] Mr. THOMAS CHEESMAN, M. A. of *Pemb. Col. Oxf.* He was deprived of his sight by the small-pox before he was four years old. He was educated in the school at Tunbridge. While he was at *Oxford* he had,

* He was great grandfather to the late Rev. *Samuel Stennet*, D. D. It doth not appear that he ever had been a minister in the church of England, and therefore he is not put upon our list. He was a physician, and appears to have been a considerable man, from the account of him that was drawn up by Dr. *John Ward*, in the preface to the works of his son, Mr. *Joseph Stennett*, in 4 vols. 8vo. § *Some correspondent objected to this account, but the mistake was his own.*

among others, Mr. *Timothy Hall* (whom K. *James* made a bishop) and Mr. *Tross* for his pupils. When he was ejected by the Uniformity-act he came to London, and preached frequently in the churches there, and was never apprehended. He afterwards returned into the country, and preached in his own house at *Market-Ilsley*; which he continued doing till a writ *de excom. capiendo* came out against him; by virtue of which he was a prisoner in *Reading* for fifteen weeks: but he was released by an order of king and council, procured by some friends in *London*. After K. *Charles*'s Indulgence he preached openly, and held his ministry to a good old age. He was a good scholar and useful preacher. He printed a funeral sermon for Mrs. *M. Allein*, entitled, *Death compared to a Sleep*.

EAST HAMPSTEAD, [R.] Mr. JOHN BRICE.

HAMPSTEAD MARSHALL, [R.] Mr. RAWLINS. He was of a serious composed spirit, discreet and reserved in his converse, and yet obliging. He was an indefatigable student. It was hard to determine whether his gifts or graces did most excel.

HENDRED, [R. 160*l.*] JAMES BARON, B. D. of *Ex. Col. Oxf.* A native of *Plymouth*. A man of good learning. He was divinity-reader of *Magd. Col.* After the Restoration he retired to London, and lived a Nonconformist at Bunhill. He died in 1683. He was one of the publishers of Dr. *Goodwin*'s works, but published nothing of his own besides *Quæstiones Theologicæ, in usum* Col Magd. Oxon.

HUNGERFORD, [V.] Mr. JOHN CLARK. A grave, serious, and zealous preacher; of a solid understanding, a peaceable spirit, and a blameless life. He was a sworn enemy both to error and profaneness. Having been dearly beloved among his people, his loss was bitterly lamented, and floods of tears were shed at his farewell sermon.

ILSLEY, [R. 350*l.*] JOHN JAMES, M. A. of *Alban Hall, Oxf.* Born at *Bicester* in Oxfordshire, 1620. He was episcopally ordained, and first exercised his ministry at *Brighthelmstone*, Sussex, for about seven years, and then came to this living, where he preached about six years. He was much envied by a neighbouring conforming clergyman, who did what he could to get his living from him; but he kept it through the influence of Dr. *Manton*. Coming late one evening

evening to the Dr. after he was in bed, and acquainting him that, if something was not done that night, he should be dispossessed, the Dr. rose and went with him to the lord chancellor *Hyde*, at York-house; who, upon hearing his errand, called to the person who stamped the orders upon such occasions, and asked him what he was doing? He answered, that he was just going to put the stamp to an order for the passing away Mr. *James*'s living; upon which his lordship ordered him to stop; and upon hearing farther of the matter, bid the Dr. not trouble himself, promising that his friend should not be molested. Accordingly he enjoyed the living till 1662. He was afterwards offered several preferments, by Dr. *James*, then warden of *All Souls*, Oxford, (particularly a canonry of *Windsor*) if he would come into the church; but he could not be satisfied to conform. He had six children when he quitted his living, and was harrassed by the Five-mile act in three or four places, before he could settle to his ministry, which he at length did at *Staines* in Middlesex, where he continued nine years. He came from thence to London, where he died in *July*, 1694, leaving behind him a good reputation both for piety and learning. He was a zealous practical preacher.

INKPIN, [R. 18*ol.*] Mr. WILLIAM GOUGH, of *Queen's Col. Camb.* eldest son of Mr. EDW. GOUGH, rector of *Chiverel Magna* in Wilts, who, notwithstanding he was a royalist, being a sober and religious man, was continued in his living, which was of considerable value, both in the parliament-times and under *Oliver*'s protectorship. This son of his would not accept of any of the sequestered livings, but upon leaving the university, kept a school and preached some time at *Warminster*, from whence he came to this place, where he continued till 1662. Though his father kept in the established church, he chose rather to leave his place than act against his own light and conscience. He had something of his own, which afforded him a tolerable subsistence. He continued in the place where he had been minister, and where he was well beloved, till the Corporation-act took place, upon which he removed to a village called *Earl-Stoke*, between Warminster and Devizes. Here he lived till about two years before his death. When he did not preach, he went to his parish church; but in the afternoon, when there were only prayers, he preached in his own house. He exercised his ministry also abroad, both in private houses and in the fields;

and never refused when invited, which he was almost every week; and yet he was never apprehended. Upon K. *James's* liberty, he was chosen by the ministers in the country to present their Address of thanks to the king at Bath; but he could not approve of the design then on foot, to take off the penal laws and Test, and preached with great freedom against Popery, which not a little added to his general reputation.—Besides his having a turn in the weekly lecture at *Sarum*, and some other places, he was pastor to a church at *Brook*, and to another at *Devizes*; which was an allowable kind of plurality, at that time, when ministers were not to be found to supply all vacancies. He afterwards succeeded Mr. *Pemberton* at Marlborough, where he died, in the 67th year of his age, in a frame remarkably calm and composed.—He was a man of great integrity, and understood worldly affairs so well, that his advice was much sought in matters of difficulty. He was naturally warm in his temper, and very courageous, but prudent and moderate in his principles; and so courteous and genteel in his behaviour, that he was generally respected in the neighbourhood both by the gentry and clergy. He was a very acceptable and useful preacher; and had a considerable mixture of the judicious with the affectionate. He brought up two of his sons scholars, and sent them to Oxford; one of whom, Mr. *Strickland Gough*, died pastor of a dissenting congregation in Bristol §.

WORKS. After his death, four sermons of his were published, preached on special occasions. The last at the ordination of Mr. *Turton*, in preaching which he fell sick of the distemper of which he died.

NEWBURY, [R.] BENJAMIN WOODBRIDGE, M. A. Of *Magd. Hall, Oxford.* A great man every way. His father was a very worthy minister. His grandfather, on his mother's side, was the famous Mr. *Robert Parker*. From Oxford he went into *New England*, and was the first graduate of the college there; the lasting glory, as well as the first fruits, of that academy. On his return, he succeeded Dr. *Twiss* at *Newbury*, where he acquired much reputation, as a scholar, a preacher, a casuist, and a Christian. By his excellent instruction, and wise conduct, he reduced the whole town to sobriety of sentiment in matters of religion, and a hap-

§ A son of his, who for some time appeared under the same character, afterwards conformed; previous to which he published An Enquiry into the cause of the decay of the Dissenting Interest; to which Dr. Doddridge wrote an excellent Reply.

py unity in worship; whereas they had before been over-run with strange opinions, and divided into many parties. He preached three times every week, and expounded an hour every morning for several years, and his success was very remarkable. Before he left this town there was scarcely a family in it, where there was not praying, reading, and singing of psalms. After K. *Charles*'s return he was made one of his chaplains in ordinary, and preached once before him. He was also one of the commissioners at the *Savoy*. He was offered a Canonry of Windsor, if he would have conformed, but refused it. He continued preaching privately at Newbury after he was ejected, and upon the Indulgence, in 1672, more publicly. He suffered many ways for his Nonconformity, but was generally respected by men of temper, and judges of real worth. When, upon the Five-mile-act, he removed from Newbury, Mr. *Sawyer*, his successor, thinking him within the legal distance, got the ground measured by night, in hope of giving him trouble, but was disappointed on finding him out of his reach. He died at *Inglefield* in Berks, *Nov.* 1, 1684, after he had been minister there in public and private near forty years.—He was a universally accomplished person: of clear and strong reason, and of an exact and profound judgment. His learning was very considerable, and he was a charming preacher, having a most commanding voice and manner. His temper was grave, but chearful; and his behaviour very genteel and obliging. He was a man of great generosity, and of an exemplary moderation; addicted to no faction, but of a catholic spirit: and so eminent was his usefulness, as to cast no small reflection on those who had any concern in silencing and confining him.

WORKS. A Serm. of Justification.—A large Defence of it against Mr. *Eyre*; a book highly commended by Dr. Calamy.—Church Members set in Joint; against Lay-preachers.—He also published a book, entitled, Moses and Aaron, by Mr. *James Noys*, of New England, dedicated to Charles II.

Mr. HENRY BACKALLER, assistant to Mr. *Woodbridge*, was also ejected with him. He was at *Woodland* in Devon, before he came to *Newbury*, and after his ejectment returned thither again; where, as there was no settled minister, and but little maintenance, he again preached by connivance. About the time of the Revolution he took the pastoral care of a small congregation at *Shobrook*, and continued

there till his death, *February* 20, 1702.——Here may properly be mentioned,

§ Mr. JOHN WOODBRIDGE, of *Oxford* university. He was born at *Stanton* near Highworth, in Wiltshire, about the year 1613, where his father was an able and faithful minister. His mother was daughter to Mr. *Robert Parker*. He continued at Oxford till the oath of conformity was required, when he quitted, and pursued his studies in private. The inforcing of the ceremonies occasioned him, with the consent of his parents, to seek a peaceable recess in the American desert, and about 1634, he accompanied his uncle, Mr. *Tho. Parker*, to *New England*. He had not been long there before *Newbury* began to be planted, where he took lands, and was comfortably settled. There he continued to study with industry, till the news of his father's death obliged him to return to England. Having settled his affairs, he went back to America, taking with him his two brothers, one of whom died by the way. He married the daughter of the Hon. *Tho. Dudley*, of the town of *Andover*, then in its infancy, and was ordained teacher of the congregation there, by Mr. Wilson and Mr. Worcester, *Sept.* 16, 1644. Here he continued, with good reputation, discharging the duties of his ministry, till upon the invitation of his friends in England, he again returned thither in 1647, where he soon found employment, (besides being chaplain to the commissioners treating with the King at the Isle of Wight) first at *Andover*, and afterwards at *Burford St. Martin's* in Wiltshire. At the latter place he continued till the return of episcopacy sequestered him.

The Bartholomew-act afterwards ejected him from the school at *Newbury*, where it appears he had now a numerous family. In 1663, he determined once more to return to New England; where it was not long before the church at *Newbury* solicited him to become assistant to his aged uncle Mr. *Parker;* and there, for a considerable time, he bestowed his constant, learned, and pious labours.—At length however there arose some little differences between him and some of the people, on certain points of church discipline, wherein (as Mr. *Mather* expresses it) his largeness and their straitness might perhaps better have met in temper, and ended these disputes, without putting an end to his ministry among them.

§ This account, which is substituted in the room of the former, is extracted from *Math. Hist. N. Eng.* B. iii. p. 219, 220.

But this proved the unhappy issue. The blessing of God, however, upon his private estate, abundantly made up the stipend which he had parted with. And the country, in token of their value for him, chose him a magistrate of the colony, that he might in a more extensive capacity be a *minister of God to them for good.* Upon a change in the government he was made a Justice of Peace, in which office he continued to the last. He had twelve children, of whom eleven lived to the age of men and women. He had the comfort to see three sons and two sons in law in the ministry; and four grandsons preparing for it.

He was a person of a truly excellent spirit. The piety which he imbibed in his childhood encreased with his growing years. He spent much time in holy meditation, and the other devout exercises of experimental christianity, in which he enjoyed the foretastes of heaven. He was by nature wonderfully composed, patient and pleasant, and much more so by grace. He had a great command of his passions, and was eminent beyond most in the forgiveness of injuries. It was rarely observed that worldly disappointments made any deep impressions on his mind. When intelligence was once brought to him that a terrible disaster had befallen many of his cattle, the messenger was surprised to hear this as the first expression he uttered, "What a mercy it is that this is the "first time I ever met with such a disaster!" He was most observably overwhelmed by the death of his pious, prudent, and faithful consort, *July* 1. 1691, with whom he had lived fifty years. In this loss, his value for the whole world was extinguished, and he sometimes declared himself desirous to be gone, whenever the Lord of heaven should please to call him thither. At length about the beginning of March, 1695, he was seized with the strangury, and on the Lord's day, the 17th, after much pain, he went to his everlasting rest, aged about 82. A few minutes before he died, being offered a glass of wine, he refused it, saying, "I am going where "I shall have better."

Mr. WILLIAM TAYLOR may properly be mentioned at *Newbury*, as he died here, after having been many years domestic chaplain to Lord *Wharton*. Though it doth not appear that he had been in the possession any living, he was silenced by the Uniformity-act.—§ This article is transposed from Dr. *Calamy's Continuation*, p. 58, where he observes that he had, in the *account*, p. 39, mentioned a person of

the same name as ejected from *Coleman-street*, London; whereas that Mr. *W. Taylor*, (who has a sermon in the Morn. Ex.) died in 1661, when Dr. *Spurstow* preached his funeral sermon, which is now therefore added to that author's works. See *Hackney*, Middlesex.

OAKINGHAM [V.] ROWLAND STEDMAN, M. A. Born in *Shropshire*, and educated at *Oxford*. He first preached at *Hanwell* in Middlesex, where he continued till 1660, when he removed to *Oakingham*, where, two years after, he was ejected for Nonconformity. He was afterwards chaplain to Lord *Wharton*, in which situation he died *Sept.* 14, 1673. [The present Rev. *Thomas Stedman*, a worthy conforming clergyman, formerly at *Chiverel in Wilts*, now at *Shrewsbury*, is a descendant of his.]

WORKS. The Mystical Union of Believers with Christ.—Sober Singularity; or an Antidote against Infection by the Example of a Multitude.

§ PURLEY. Mr. DANIEL REYNER; son of Mr. Reyner of *Eggham*. After his ejectment he lived wholly upon the charity of his friends. [This circumstance is a presumptive proof that he was a man of good character].—In the former edition, *Burley* was mentioned as the place of his ejectment. But as there is no such place in *Berkshire*, it was conjectured that Mr. Reyner might be the person mentioned as ejected at *Ovington* in Sussex, especially as Mr. Rastrick's Index has no one of this name but he. It appears however most probable, as Mr. Orton suggests, that instead of *Burley*, it should have been *Purley*, which is a village near *Reading*, and therefore the Editor has ventured to insert it.

READING, [V.] CHRISTOPHER FOWLER, M. A. Born at *Marlborough* about 1610, and educated at *Oxford*, where he continued sometime as a preacher. He removed thence to *Woodhey* in Berks. After that, to *St. Margaret*'s Lothbury in London: from hence he went to *Reading*, where he was vicar of *St. Mary*'s, and at length Fellow of Eton College. Upon K. *Charles*'s return he lost this fellowship, and in 1662 was ejected from *Reading*. He afterwards retired to London, where he exercised his ministry in private. He died in Southwark, in *January* 1676. His funeral sermon was preached by Mr. *Cooper*, who gives him the character of "an able, holy, faithful, indefatigable servant of Christ; who approved himself such by painful studies, by patient sufferings,

by

by continual prayer and preaching. He was quick in apprehension, solid in his notions, clear in his conceptions, sound in the faith, strong and demonstrative in arguing, mighty in convincing, and zealous for the truth against all errors. He had a singular gift in chronology, not for curious speculation or ostentation, but as a key and measure to know the signs of the times, and the fulfilling of prophecies relating to the kingdom of Christ and antichrist; the exaltation of the one, and the ruin of the other; wherein he was not rash or peremptory, but sober, walking by line and rule, *&c.*"

WORKS. Dæmonium Meridianum; a Relation of the Proceedings of the Commissioners of Berks against John Pordage, late Rector of *Bradfield*.—Vindication of the same.—A sober Answer to an angry Epist. of T. Speed the Quaker.—Several Sermons.—Two in the Morning Exercises.

Great SHEFFORD, [R. 160*l.*] Mr. SIMON BARRET. A man of a candid and ingenuous temper; modest and judicious. He was much of Mr. *Baxter*'s judgment in the point of justification. No ecclesiastical injunction was more offensive to him than that of the use of the cross in baptism. He chearfully parted with this valuable parsonage, to keep the peace of his conscience.

* STAMFORD *Dingley* [Q. *Stanford.*] Mr. SAMUEL SMITH. See *Hereford.*

THATCHAM, [V.] Mr. THOMAS VOISEY. Born at *Newton-Abbot* in *Devon*. He was a very fervent, lively, moving preacher, and had a surprising fulness and accuracy in prayer. He had great boldness in reproving sin, which in one instance cost him dear. A neighbouring gentleman, thinking himself affronted, made him feel his resentment. He was apprehended for the North-country plot, and committed to *Reading* jail for high treason. Being ordered to prepare for his trial at *Reading* assizes, four of his countrymen appeared to testify, that instead of plotting in the *North*, he had been preaching the gospel of peace in the *West*. The news of their coming, hindered his enemies from bringing on their trial. The witnesses against him were overheard in the court, discoursing of the several sums of money they had received for the good service they were to have done. From *Reading* he was moved to *Windsor* castle. After fifteen months imprisonment, Sir Thomas (afterwards Lord) *Clifford*, whose fellow collegiate Mr. *Voisey* had been, acci-

dentally hearing of his hard case at the secretary's office, procured his release. Being at liberty, he returned to his native country, preaching as he had opportunity. His excessive labours at *Plymouth*, threw him into a fever, of which he died, in 1668.

WALLINGFORD, [R. *St. Mary*.] Mr. PINKNEY, of *Magd. Col. Oxford*: Where he was in high repute for polite learning and sweetness of temper.

Mr. IRELAND was ejected from the same place. He afterwards became a school-master at *Reading*.

Little WITTENHAM, EDWARD WEST, M. A. of *Christ-Church, Oxford*. He was the son of Mr. *T. West* of *Northampton*. A man of great natural abilities, wit, and good learning; full of holy zeal and fervour, and an excellent useful preacher. He built a meeting-house in *Rope-maker's Alley* in Moorfields, London, and preached there many years. He died in the night, after having preached twice to his congregation on the Lord's-day, *Jan.* 30, 1675, aged 41. His funeral sermon was preached by Mr. *Thomas Cole*.

WORKS, Two Sermons in Morn. Ex.—After his death was published his Legacy: a valuable Discourse on the *Perfect Man*.

Mr. RICHARD AVERY was ejected somewhere in *Berkshire*, but the place is not ascertained. He is said to have been a very zealous minister, who after his ejectment, rode about from place to place, preaching in perilous times wherever he had opportunity, and who enjoyed much comfort in his last moments.

The following persons ejected in this county, afterwards conformed.—Mr. SAMUEL REYNER of *Sunning*.—Mr. WILLIAM HUGHES of *Hinton*.—Mr. WILLIAM LEE of *Wantage*.—Mr. JOHN FRANCIS of *East Ilsley*.—Mr. JOHN BATEMAN of *Shenfield*.—Mr. HUTCHINS of *Boxford or Benford*, Mr. ROBERT TWISS of *Burscot*.

MINISTERS EJECTED OR SILENCED

IN

BUCKINGHAMSHIRE.

ASTON-CLINTON, [R.] Mr. JOHN MARRIOT. A plain, laborious preacher. He was indicted with some others at the sessions, for coming within five miles of a corporation, and was fined twenty pounds. He died at *Aston*, *May* 11, 1672.

Mr. GERRARD was ejected from the same place.

AYLESBURY, [V. S.] Mr. JOHN LUFF. He was turned out immediately upon the Restoration, and the old incumbent, who lived there, had possession again; but being very old, he seldom preached, and Mr. *Luff* afterwards supplied the place. He at length removed to *Southwark*. He was a man of considerable abilities, a ready elocution, and a very good scholar.

BEACONSFIELD, [R.] Mr. HUGH BUTLER. A very grave person, and a solid divine.

BURNHAM. [V.] Mr. BENJAMIN PERKINS. A very practical and valuable preacher.

CHALFONT, *St. Giles's*, [R.] THOMAS VALENTINE, B. D. A very popular preacher, and a member of the Westminster Assembly. He was suspended by Sir *John Lamb*, dean of the Arches, for not reading the Book of Sports. He hath some sermons extant preached before the long parliament.

CHEYNEYS, [R.] BENJAMIN AGUS, M. A. In a piece of his on Nonconformity, he has the following passage, "A little before the black Bartholomew, a noble lord enquired whether I would conform or not? I answered, Such things were enjoined as I could not swallow, and therefore should be necessitated to sound a retreat. His lordship seemed much concerned for me, and used many arguments to reconcile me to a compliance; but perceiving me unmoved, at last said with

with a sigh: I wish it had been otherwise; but they were resolved either to reproach you or undo you." Another great peer, when speaking to him about the hard terms of conformity, replied; "I confess I should scarcely do so much for the Bible † as they require for the Common-prayer;" which shews how little the nobility were pleased with the rigorous proceedings of the clergy.

WORKS. A Vindication of Nonconformity.—Antidote ag. Dr. *Stillingfleet's* Unreasonableness of Separation; being a Defence of the former. A Gospel Conversation, with a short Directory.

CHOLSBURY, [C.] Mr. WILLIAM DYER. [In the title of one of his books, he stiles himself "late preacher of the gospel at *Chesham* and *Chouldsbury*."] He preached in *London* in the time of the plague. From his writings he appears to have been a man of great piety, and a serious fervent preacher. In the latter part of his life he inclined to the *Quakers*, and was buried among them in *Southwark*, *April* 1696, aged 60.

WORKS. A Cabinet of Jewels, or a Glimpse of Sion's glory.—Christ's famous Titles, and a Believer's golden chain.—Christ's Voice to London, and the Day of God's Wrath: Sermons in the time of the plague, at *St. Anne's*, Aldersgate-street.

COLNBROOK, [C. or D.] Mr. ROBERT HALL.

DRAYTON, [R.] Mr. FLEETWOOD.

§ DUNTON, [R.] Mr. SAMUEL ROLLS (or ROLLE.) Sometime Fellow of *Trin. Col. Camb.* All that Dr. Calamy says of him is that "He was well known about London." In the dedication of a book intitled, The Burning of London in 1666, improved in a hundred and ten Meditations, part of which is addressed "to his friends who reside at Hackney," the author speaks of himself as a native of the metropolis. He also mentions his having been minister of *Thistleworth*. This was undoubtedly the person here intended, who also wrote another similar piece. A correspondent observes, that Mr. Daniel Burgess in his funeral sermon for Mrs. Dorothy Hook, p. 24, refers to one preached by himself for *Dr. Rolls* on *Dan.* xii. 13.

WORKS. An Answer to the Friendly Debate [a Book, often referred to in this work, written in an unfriendly manner against the Nonconformists.]—London's Resurrection.—Justification justified, against Mr. William Sherlock.

† Meaning, doubtless, subscribing assent and consent to all and every thing, in any present translation, or copy of the original. What wise man would do it? ED.

DYNTON,

DYNTON, [R.] Mr. SHIRLEY.

ETON-COLLEGE. Mr. N. LOCKYER, Provost; of whom before in *London*.

JOHN BATCHILER, M. A. Vice-Provost: of *Eman. College, Cambridge*.

WORKS. Golden Sands, on *Ephes.* ii. 7. ded. to Princess *Elizabeth* in 1647.—A Transl. of a Disc. of Mons. du *Plessis Mornay*'s with this title, The Soul's own Evidence for its own Immortality.—The Virgin's Pattern; in the exemplary Life and lamented Death of Mrs. Sus. Perwich.—Christian Queries to Quaking Christians.—Sick-Bed Thoughts, on *Phil.* i. 23.—London's New-Year's Gift, to the God of its late Deliverances, &c. 1669.—Taste of a catechetical and preaching Exercise, for the Instruction of Families, &c.

Fellows of the College ejected at the Restoration.

Mr. JOHN BUNKLEY.—Mr. RICHARD PENWARDEN.

THO. GOODWIN, D. D. Of whom before, at OXFORD.

§ JOHN OXENBRIDGE, A. M. Of both universities. He was born at *Daventry* in Northamptonshire, *Jan.* 30, 1608. He took his degree in 1631, and the following year began publicly to preach the gospel. After two voyages to *Bermudas* he returned to England, and settled as pastor to a church at *Beverly*, in Yorkshire, in 1664. After his ejectment from Eton College, Dr. Calamy says, (though *Mather* does not mention it) that he went to *Berwick* upon Tweed, where he held on his ministry till he was silenced by the Bartholomew-act. He then went to *Surinam* in South America, and from thence, in 1667, to *Barbadoes*. With what view he took these voyages we are not informed, but from one of his publications it appears most probable that it was to propagate the gospel. In 1669 he went to *New England*, where he succeeded Mr. *Davenport*, as pastor of the first church in *Boston*; and there he died suddenly, *Dec.* 28, 1674, being seized with an apoplexy towards the close of a sermon which he was preaching at the Boston Lecture. *Mather's Hist. of N. Eng.* B. iii. p. 221. That author, having mentioned his writings, says, "The piety which he breathed in these composures was but what he maintained in his daily walk." Having spoken of the large MS. of his which he had perused, mentioned below, he says that "he found in it a "grateful variety of entertainment." He also gives some extracts from his Diary, which discover a very pious, devout and

and humble spirit. From one of these, dated *Nov.* 1666, it appears that he was then involved in great affliction, by the death of an excellent wife and two children; but that, though he had been subject to great depression of spirits, he then experienced wonderful support and comfort, on which occasion he writes thus. "What shall I say for the strange and strong consolation with which he filled my soul? No words can express what I felt in my heart. I was wholly taken up with the thoughts of the kindness of God. I said—*Who is a God like unto thee?* What remains for me but to love and praise thee for ever? Now death was no dark thing to me, neither was any concern of this life considerable. This hath been a great stay to me in my solitary condition. Tho' bereft of such relations, the Lord Jesus liveth for ever, to do all for me, and be all to me. I the more admire and adore the great God, in condescending so much to so vile a worm, that hath been so full of fears and doubts, and hath so much displeased his holy Spirit. Oh that the Lord may confirm these comforts, so that I may enjoy them in death, and improve them for the good of others in life!"

WORKS. A double Watch-word; or the duty of watching, and watching in duty: on *Rev.* xvi. 5. and *Jer.* i. 4, 5.—A Proposition of propagating the gospel by Christian Colonies in the Continent of *Guiana*; being gleanings of a larger Discourse, the MS. of which is yet preserved in New England.—A Sermon at the Annivers. Election of Governor, &c. in New England.—And a Sermon on seasonably seeking God.

Mr. PAUL HOBSON, Chaplain of the college.——§ He appears to have been of the Baptist denomination. He is said to have had a place of command in the army. Dr. Calamy thinks it not unlikely, but observes, that if he had conformed afterwards it would have made some atonement, as was the case in other instances. Mr. Robinson seems to allow the fact, and relates some scandalous indecencies committed by his soldiers in contempt of Infant-baptism. (See *Hist. of Baptism*, p. 41.) It is hoped these things were done without his approbation. See *Crosby's Hist.* of the Baptists I. 226. iii. 26.

FARNHAM-ROYAL, [R. S.] Mr. THOMAS GARDENER. He was a great grammarian, and a master in critical and school learning; a very excellent preacher, and a man of eminent piety. After the Act of uniformity, he removed to *Oakingham*, Berkshire, where he boarded a few youths, and taught them grammar-learning. At this place, three other

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Samuel Clark, M. A.

Author of Annotations on the Bible.

From a scarce old Print.

Published by Button & Son, Paternoster Row.

other Nonconformists resided, *viz.* Mr. *E. Perkins*, Mr. *B. Perkins*, and Mr. *Hook*; and they all kept up a good correspondence with Mr. *T. Hodges*, who conformed, and preached at a chapel in that town. When the subject of Nonconformity was discoursed upon, Mr. *Gardener* used to say, in support of it, "He was for what God had commanded, and that only; loyalty to Christ as King of his church, and obedience to the second commandment."

GRENDON, [R.] SAMUEL CLARK, M. A. Son of Mr. *Samuel Clark* of *Bennet-Fink*. He was educated in *Cambridge*, and Fellow of *Pemb. Hall*, but lost his Fellowship in the time of the *Rump*, for refusing to take the Engagement. Afterwards, he and his whole family were considerable losers by their Nonconformity, (the livings which the father and his two sons quitted amounting to 600*l.* per ann.) Some time after his ejection he settled at *Wycombe* in *Bucks*. There he served God with great patience, self-denial, prudence and peaceableness; unweariedly seeking the furtherance of his kingdom, when it was made very perilous to do it. He died *Feb.* 24, 1701, aged 75. His funeral sermon was preached by Mr. *Sam. Cox* of *Eling*.

He was a man of very considerable learning; a good critic, especially in the scriptures; a great textuary, an excellent preacher; a great enemy to superstition and bigotry; yet zealous for unaffected piety, and extensive charity. He was a person of great moderation, both in his principles and temper. He lived usefully, and in much esteem, and he died in great peace, serenity and comfort.

The following letter [in answer to one from a friend on some controversial points] affords a pleasing specimen of this good man's spirit in his advanced years:—"I received the token of your kindness, but have not leisure to peruse it thoroughly, being engaged in reviewing and correcting Dr. *Manton*'s sermons for the press. And the truth is, I find little savour or relish in dry crabbed notions, which have no influence upon practice. Now I grow old, such discourses as may prepare me for eternity, help me to farther acquaintance and communion with God, and stir up my sluggish desires after him, are more suitable both to my necessities and inclinations.

The *Annotations on the Bible*, which he published, deserve a particular account.§ He first formed the design at the

§ This work consists of only one volume folio; the Notes being very short and many of them but a word or two. They are placed under the several verses,

the university; and made it the work of his most retired leisure, and solemn thoughts. It ripened with years and experience, was the result of great reading and consideration, both of the best practical writers, and the most celebrated critics, and was, in a manner, the labour of his life. 'Tis a work of great exactness and judgment; commonly fixes on the true sense of the place; diligently observes the connection of things; freely represents the principal matters that occur; and contains the fullest account of parallel places of any other extant. He was so happy in this performance, as to obtain the concurring testimony of two great and excellent men, who have been thought widely different in their sentiments, *viz.* Dr. *Owen* and Mr. *Baxter*. (See the 4to edition of the New Testament.) The words of the former are remarkable: "But this I must say, that to the best of my understanding, he has made his choice of the especial sense which he gives of the word, in all places with great diligence and judgment: and 'tis evident, that in the whole, he has so carefully and constantly attended to the analogy of faith, that the reader may safely trust to him, without fear of being led into the snare of any error, or unsound opinion." The words of the latter are these; "And I especially commend it as orthodox, in explaining those texts which meddle with justification, remission of sin, with faith and works, and such great and practical points of doctrine; so that the reader need not fear the corrupting his understanding by any secret insinuation of errors, or dangerous mixture of private and unsound opinions." Since both of them herein-freely expressed their proper sentiments, 'tis scarcely conceivable how there could be any very important difference remaining between them. This work has also been valued by many other good judges of different sentiments and persuasions, as the best single book upon the Bible in the world. A clergyman of the highest rank in the church of England thought fit to recommend it to young divines at their ordination.—The following are the rest of his

WORKS. A Survey of the Bible, or analytical account of it by chapter and verse, 4to. [This is printed with his *Annot.* in the best editions of that book.]—A brief Concordance of the Holy Bible, 12mo.—An Abridgment of the historical part of scripture,

verses, with marks of reference. Frequently a sentence or expression is explained merely by referring to some other passage. Dr. Doddridge used this as his Common-place book, in the margin of which he inserted Notes and References in Short-hand, and used to recommend it to his pupils.—A new edition of it was published, with a very strong recommendation, by the late Rev. George Whitefield.

12mo,

12mo.—The Divine authority of the Holy Scriptures asserted.—A Treatise of Scandal: inquiring, Whether things indifferent become necessary, when commanded by Authority? Whether things scandalous being enjoined, may lawfully be done? How far we are bound in conscience to obey human laws, &c.—An Ordination Sermon on *Acts* xiii. 2, 3.—Scripture Justification opened, &c.—Ministers' dues and People's duties, a Serm. on 1 *Th.* v. 22.

HAMBLEDEN, [R. S.] Mr. HENRY GOODEARE. Dr. *Walker* says he was an independent, and never administered the sacrament while he was here. Be this as it may, this was not the cause of his being ejected, but his Nonconformity.

HAMPDEN, [R.] Mr. JOHN SAUNDERS, of *Exet. Col. Oxf.* Born in *Exeter*, of which city his father had been mayor. He was promoted to a Fellowship, solely for his great merits, in 1652. He had a penetrating genius, was an acute philosopher, a great admirer of *Plato*, a very subtle disputant, a hard student, and withal a man of singular piety. He was much beloved by the rector Dr. *Conant*. As soon as he proceeded M. A. he was made Professor of grammar, and the next year of rhetoric also, to the university; and acquired a great reputation by discharging both those offices, so as to become a celebrated tutor in the college. In 1657, he was presented to this rectory by *Richard Hampden*, Esq. and he continued in it till Bartholomew-day. After being silenced, he lived privately, but died within the compass of a year.

HUCKET, Mr. JOHN WILSON. Upon his ejectment, he became chaplain to Sir *Thomas Lee* and to Sir *Richard Ingoldsby*, but afterwards he betook himself to the practice of physic.

Great KYMBLE, [V.] 25*l*. GEORGE SWINNOCK, M. A. Born at *Maidstone* in Kent. He was first at *Cambridge*, and removed to *Oxford*, where he was chosen Fellow of *Baliol Col.* After his ordination he was vicar of *Richmansworth*, Herts; and then of *Great Kymble*, where he was ejected for Nonconformity in 1662; upon which he became chaplain to *R. Hampden*, Esq. of Great Hampden. Upon the Indulgence in 1672, he removed to *Maidstone*, where he became pastor of a considerable congregation. He died *Nov.* 10, 1673. He was a man of good abilities, and a serious, warm, and practical useful preacher.

WORKS.

WORKS. The Door of salvation opened by the key of Regeneration.—The Christian man's Calling.—Heaven and Hell epitomized.—The Beauty of Magistrates.—Treatise on the Incomparableness of God in his being, attributes, &c.—The Sinner's last sentence.—The Life of Mr. J. Wilson.—Several occasional Sermons.

LANGLEY-MARSH [R.] NATHANIEL VINCENT, M. A. [of *Magd. Col. Oxf.*] Son of a pious minister, Mr. *John Vincent*, and brother to Mr. *Tho. Vincent*. He possessed so strong a memory, that he was used, when but seven years old, for the ease of his father, to repeat his sermons in the family on the Lord's day evenings. He was admitted to the university at eleven years of age, and went out M. A. at eighteen. He preached publicly as a lecturer at *Pulborow* before he was twenty, and at twenty-one was ordained, and fixed as rector of *Langley-Marsh*. After his ejectment, having first spent a few years in a private family, he came to London, soon after the Fire in 1666, and preached to large multitudes: sometimes to thousands in the ruins. This was censured by some persons as rashness; but God was pleased to own his zeal, by the conversion of many souls. His popularity drew upon him the anger of the higher powers, and he met with much disturbance. Having a meeting-place in *Southwark*, the soldiers would sometimes come in the morning, and take possession of it, and hinder him from preaching. One time, after they had planted four muskets round his pulpit, with which he seemed not terrified, they pulled him out of it by his hair. As they were carrying him through the narrow alley adjoining, the multitude crowded in between him and the soldiers, and rescued him. But upon a Lord's day quickly after, they again got him into their hands, and having kept him under guard all day, at night Justice *Reading* and three others fined him 20*l*. Soon after this, which was in 1670, he was taken again, and committed to the *Marshalsea*, where the great number of people who came to visit him gave offence. Hereupon, without the least warning, he was hurried away to the *Gatehouse* in Westminster; which none of his friends would have known, had not an acquaintance been accidentally by the water-side when he was put into a boat; who took a pair of oars to follow it, and saw him lodged in that prison, where he was committed close prisoner during the king's pleasure, without pen, ink, or paper; and was not so much as suffered to write to his wife, to inform her where he was. The above gentleman having given her intelligence, she

Nathaniel Vincent?

from a Print in the Baptist Library, Bristol.

Published by Dutton & Son, Paternoster Row.

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she carried him some necessaries, but could not be admitted to see him without a large fee, and then only for a few minutes. This imprisonment was the harder upon him, as he had long had a severe quartan ague. One day the jailor, going with the criminals to their trial, took the key of Mr. *Vincent*'s room with him, when he happened to have his ague, and he was kept all day without any refreshment, so that his fit was very severe: but it pleased God to order it that it never returned.

While he was in prison, some persons were endeavouring to draw up articles against him to affect his life, but they could not accomplish their design. Mrs. Vincent made all the friends she could to petition the king and council; and in seven weeks time got him out of the close imprisonment, but still he was obliged to remain a prisoner for half a year upon the Five-mile act. After that, he was unmolested, and went on preaching to a numerous congregation, with great success, till the year 1682, when another storm arose against him. Justice *Pierce* came into his meeting when he was in the pulpit, and commanded him in the king's name to come down: but he told him, He was commanded by the *King of kings* to stand there; and so went on in his work. Afterwards the officers came frequently to disturb him; but having previous notice of it, he used to quit the pulpit, and the congregation sung a psalm. When the justices and constables were gone, he came again into the pulpit, and proceeded. He was afterwards fined 20*l.* but the officers not having it in their commission to break open doors, did not seize his goods, but indicted him upon the act made in the 35 *Eliz.* according to which he was to suffer three years imprisonment, and then banishment. He had a summons to appear at the assizes at *Dorking* in Surrey, under the penalty of 40*l.* The Lord's day before his going thither, he preached a sort of a farewell sermon, to a very numerous assembly, on *Phil.* i. 27. and afterwards administered the sacrament. On the Wednesday following he was brought up a prisoner, and committed to the *Marshalsea*, to continue there till the time of his banishment. He had at that time a sick wife, and six small children, the eldest of which was not eleven years old, and the youngest not two months. Being loth to leave his native country, and his beloved congregation, he took the advice of the ablest counsellors he could meet with, who found a flaw in the indictment; and observed that he had been tried before those who were not the proper legal judges in the case, and

thereupon advised him to be at the expence of a *Habeas corpus*, in order to his being brought to the bar of the *King's bench*, there to have a hearing before the judges. He appeared six days successively, with four or five of the ablest counsel, without being able to come to a hearing. His wife petitioned the judges, that bail might be taken for him, that he might have his liberty, but she had little encouragement. The lord chief justice *Saunders* dying at that time, Sir *G. Jeffries* succeeded him; and Mr. Vincent being in the hall, when they were just going to enter upon a tedious cause, Judge *Jones*, casting his eyes upon him, took notice that he had attended several days; and asked the court, whether any reason could be given, why bail might not be taken for his appearance? Upon which he obtained his liberty.

This imprisonment cost him 200*l*. He preached but seldom for a year after; and when he did, it was to very few at a time; and he went on undisturbed, till he had public liberty in common with his brethren, in the reign of *K. James*. But after some time, an unhappy and reproachful division took place in his congregation, when sixty of his communicants broke off from him, and joined with Mr. *Fincher*; which made a deeper impression upon his spirit than any of the troubles he had met with for Nonconformity. He died [suddenly] *June* 21, 1697, aged 53, and was buried at *Bunhill*. His funeral sermon was preached by Mr. *Nat. Taylor*, on Luke xii. 4. from whence the following account of his character* and of his death is extracted. Even *Wood* owns that he was a considerable scholar, but falsely charges him with having been concerned in *Monmouth*'s rebellion. *Athenæ Oxon.* ii. 1031.

§ "As a *Minister*, he had a good share of learning and other ministerial abilities, which he daily improved by diligent study. He had *Luther*'s three qualifications to make a man a gospel-minister: He gave himself much to *meditation* and *prayer*; and as to *temptation*, he had, in his younger days, been sorely exercised by it. He had a natural fervency of spirit, which made him somewhat vehement in every thing, which time and experience corrected so far as to make him more moderate towards his brethren who differed from him.

* The very short character now omitted, which Dr. Calamy gives of him, is taken from that sermon; but the words are Mr. *Baxter*'s concerning his BROTHER, Mr. *Thomas Vincent*. A strange mistake! But it is more strange, that the Dr. should not have given a larger extract from this excellent discourse.

He

He had a great zeal against bold intruders into the work of the ministry, in which I hope you his people will imitate him.* He had a marvellous readiness in answering difficult questions. But the gift of preaching was the peculiar talent with which God had blessed him. He opened and applied the great truths of the gospel with such plainness and majesty, life and power, as manifested the deep sense he had of the great ends of the ministry. His sermons commanded attention, raised affection, and struck awe into the consciences of his hearers; no wonder then he had such eminent success. As a *Christian*; he was ready on all occasions to start some serious discourse, and whatever company he came into, like an open box of precious ointment, would leave some sweet perfume behind him. His compassion to the poor was great, and he was liberal in doing good at once both to body and soul. He was a close walker with God; and he found the fruit of it, in a settled calm assurance of the divine love, for many years together; which several times passed the trial and stood unshaken when he thought himself near his end; so that when his nearest relation expressed her sorrow, he replied, "Why weep you for me, who am going to the eternal "inheritance?" To a friend, he lately said, "I do not "expect to live long, but I bless God, I am ready."—His patience and resignation under afflictions and severe pains were remarkable. When a relation once expressed much concern for him, he answered, "Submission, submission "best becomes creatures." And he used often to say, "I "am in the hands of my gracious God and Father, who best "sees what is best for me."—His death was very sudden. He was taken ill in the morning, and had time only to say to those who came about him, "I find I am dying; Lord, "Lord, have mercy on my family and congregation." So near did his people lie to his heart, even in his last moments. The sermon concludes with some excellent hints of advice, worthy the attention of all destitute churches,

WORKS. The Conversion of a Sinner, and the Day of Grace.—Heaven or Hell upon earth: a discourse on Conscience.—The Conversion of the Soul.—The true Touchstone, shewing both Grace and Nature.—A Covert from the Storm; [written when in

* To inforce this advice, Mr. Taylor says, among other things—"If these "illiterate Antinomian usurpers are not speedily and effectually discounte-"nanced, by ministers and people too, they who are already THE BLEMISH "OF NONCONFORMITY will quickly prove THE TOTAL RUIN OF IT."—Whether such a hint be unseasonable in our own times, may deserve consideration.

prison, upon the Five-mile act.]—Worthy Walking; [written upon his enlargement.]—Of Christian Love.—The Spirit of Prayer.—Two Catechisms; one for little children: in the other he reduces the principles of religion to 17 heads: to which he added a Catechism for Conscience.—The Good of Affliction.—The cure of Distractions in attending upon God.—The Love of the World cured.—Fun. Sermons, for Mr. Cawton, Mr. J. Janeway, Mr. E. Lawrence, Mr. G. Baker, and Mrs. Thompson.—Three Sermons at Morn. Ex.

ST. LEONARD'S. [C.] Mr. GEORGE SWINHO. He afterwards settled at *Princes Risborough*, where he had a private congregation, and held on his work till age disabled him.

Great MARLOW. Mr. PAUL SUTTON, Lecturer.

Little MARLOW. [V. 43*l.* 10*s.* 8*d.*] Mr. HIEROM GREGORY.

NEWPORT-PAGNEL, [V. 38*l.* 14*s.* 2*d.*] Mr. JOHN GIBBS. He was ejected some months before the Bartholomew-act, for refusing to admit the whole parish to the Lord's table. He was many years afterwards pastor to a dissenting congregation in this town, where he lived to be very old, and was much esteemed.

RISBOROUGH, [R.] WILLIAM REEVES, B. A. After his ejection he preached only occasionally, and very frequently at *Abington*. He was once greatly troubled by having a charge sworn against him of uttering treasonable words in a sermon on *Psalm* ii. 1. but upon a trial he was acquitted. He died 1683.

TAPLOW, [R.] Mr. EDWARDS.

WADDESDEN, [R.] ROBERT BENNET, B. D. There are at this place three distinct Rectories belonging to one church, to all which Mr. *Bennet* had the title. But one of them had been bestowed by the patron, Lord *Wharton*, upon Mr. *John Ellis*, who scrupled to take the title upon him, and only preached every other Lord's day in his turn. Mr. *Bennet* performed all the other duties of baptizing, visiting, &c. and yet freely let Mr. *Ellis* enjoy half the profits. But after the king's restoration, Mr. *Ellis* conformed, and got his Majesty's title to all the three benefices; Mr. *Bennet* not at all contending the matter with him, not being inclined to con-

conform. After some time he removed to *Aylesbury*, and preached there privately for some years; from whence he went to *Abington*, where he died *April* 6, 1687.

WORKS. A Theological Concordance of the synonymous Terms in the holy Scriptures. 8vo. 1657.

WINCHENDEN, THOMAS GILBERT, B. D. of *St. Edmund's Hall, Oxford.* He had been before turned out of *Edgmond* in Shropshire. He was an excellent scholar, of extraordinary acuteness and conciseness of style, and of a most scholastical head. It is related of him, that being in company at *Oxford* some time after the Restoration, with some persons of eminence in the university, and Dr. *South* being there among the rest, the Dr. and Mr. Gilbert engaged in a dispute about the Arminian points: and upon Mr. Gilbert's asserting that the Predestination of the Calvinist did necessarily follow upon the Prescience of the Arminians, the Dr. declared, that if he could make that out, he would never be an Arminian so long as he lived. Mr. *Gilbert* immediately undertook it. The company were highly pleased with his management both of his argument and of his opponent in the dispute; and the Dr. himself was so fully satisfied, as to continue to the last a zealous assertor of predestination. Mr. *Gilbert* had all the school-men at his fingers-end; and (which is rather unusual) took great delight in poetry, and was a good Latin poet himself. He spent the latter part of his time in a private life in Oxford, where to the last he met with much respect from Dr. *Hall* Bp. of *Bristol*, Dr. *Bathurst*, Dr. *June*, and others, who were competent judges of his real worth. He died *July* 15, 1694, aged 83.

WORKS. A small Latin tract on the possibility of pardon without Satisfaction; in Ans. to Dr. Owen's Diatr. de Div. Just. and a brief English Discourse on the Guilt and Pardon of Sin, *&c.*—Some occasional Latin Poems: one of which gives an account of the Revolution.—An Assize Serm. at Bridgnorth.

High WYCOMBE, [V. 45*l.* 12*s.* 8*d.*] GEORGE FOWNES, M. A. He was born in *Shropshire*, and educated in school-learning at *Shrewsbury*, [where his grandson, the ingenious and learned Mr. *Joseph Fownes* was lately minister.] Upon his father's death, his mother sent him to *Cambridge*, where he was reckoned a considerable scholar, and a youth of a sharp wit. He was the public minister of Wycombe several years; but quitted the parish-church voluntarily, before the Restoration. However, he continued preaching, tho'

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pleased to release him by death, in *December* § 1685. This imprisonment was the more grievous, as he was sadly afflicted with the stone. A physician declared, that his confinement was his death; and that it was no less murder than if they had run him through the first day he came in, and more cruel."

§ In the parish Register, the entry of his interment is, *Dec.* 31. 1685. In the Church-book of *Broadmead* meeting, he is said to have died *Nov.* 29. after having been unjustly and maliciously kept a prisoner for the testimony of Jesus two years and nine months. In the same record, after some account of his trial and acquittal by the Jury, it is said—"Brother Fownes moved his "case to Judge *Levins*, who (they say) would have cleared him, but the "chancellor *Parsons* was heard to whisper him, That he and *Young* were dan-"gerous persons, and it was not safe to the government to let them go. "Then the judge ordered they should give good bail, 100*l.* each, and appear "next assizes. After the court arose, they provided their bail, but *Hyat* said, "the order was, They should be bound also to appear at Bristol; and though "*Dike* the counsellor said it was not so, yet the judge hurrying out of town, "they had not time to apply to him, and so were continued in prison."

MINISTERS EJECTED OR SILENCED

IN

CAMBRIDGESHIRE.

ABINGTON [near *Shingay*, R. S.] Mr. ISAAC KING. [In the next induction of *W. Walton*, the register runs thus——*propter non subscriptionem* Isacci King *ultimi incumbentis* (which last word is scratched out, and over it is written INCUBATORIS) *ibidem jam ultime vacantem*, &c. The change of this word is doubtless intended as a piece of wit, to ridicule the ejected minister, of which Mr. *Robinson* says there are other instances.]

BURWELL. See WETHERSFIELD in *Essex*.

CHEVELY, [R. S. 100l. in *Norwich* diocese] ABRAHAM WRIGHT, M. A. The following account of him is extracted from a narrative drawn up by himself, sent to the author by a friend: "In *July* 1646, he was placed in the Rectory of *Chevely*, by authority of parliament, being approved of by the Assembly of Divines. In *Dec.* 1659, Mr. *Levit* the sequestered minister died. The year following (being the year of the king's restoration) an act was passed by which all such ministers as were in mort livings, where the sequestered incumbent was dead, were settled in them during their lives. Nevertheless one Mr. *John Deker* having procured a presentation to the living of *Chevely* from lady *Carlton*, the patroness, went to the bishop, and having got institution and induction, came to take possession of the parsonage-house; but that being denied him, Mr. Deker, with Sir John, the son of lady Carlton, persuaded the people to detain the harvest-tithes for him. Sir John, moreover, in requital for some service Mr. Deker had done him, procured five justices to meet at *Newmarket*, who summoned Mr. *Wright* before them, and Mr. Deker procured some of the looser sort of people in *Chevly* to object against him; one of whom however, when he heard the charges drawn up against him read,

read, refused to sign it, asking the justices whether they would have him set his hand to what was false. Their partiality was such that they would not suffer him to have a friend with him, but one whom he brought was ordered out of the room.—The chief thing insisted on against him was, They were not satisfied that he was in orders. He assured them he had been episcopally ordained; told them by what Bishop, and at what time; and offered to fetch his orders to them. But he could not satisfy them, and they caused an order to be drawn up that he should resign the living to Mr. Deker, "because he was not in orders," and told him, that if he did not, they would send the sheriff to turn him out. The same justices, meeting soon after at Cambridge, Mr. Wright went, and carried his orders with him, but they refused to see them; and he not yielding to resign, they sent another order to the sheriff to dispossess him, which he executed *Oct.* 28, 1660. Coming to the parsonage-house, he turned Mr. Wright with three small children, and the rest of the family, into the street.

Upon the advice of Serjeant *Brown* he brought his action against three of the parishioners for recovering his tithes, and likewise against Mr. Deker for making good his title to the living. The business came to a trial the next Lent assizes, before the faces of these justices, and he recovered his tithes of those that were sued, and the rest agreed with him. As to the living, the judge (lord chief baron *Hale*) declared that he had a title to it; but the justices so interested themselves in the business, that he was prevailed upon not to refer it to a country jury, but proposed that the counsel on both sides should draw up the case, and meet at his chambers in the Easter term following, when he would determine it. But Serjeant *Keeling*, who was counsel for Mr. Deker, would not appear; so that Mr. Wright waited in London, at a great expence, all Easter-term, and then was forced to bring down the trial again the next assizes, when Serjeant *Keeling*, not being willing to refer it to a country jury, moved judge *Hale* that it might be referred to a special verdict, which was granted; and so they went upon a special verdict, and Mr. Wright, with his attorney, was forced to attend at London, to further the business, several terms, till the Act of uniformity was ready to come forth; when he spoke to his attorney to do what he could for the perfecting of the verdict with the counsel, and then to lay it aside; telling him that he could not yield to such things as the act required. But *Keeling* hindered

hindered the perfecting of it, having inserted what was false, and which Mr. Wright's counsel would not yield to: whereupon Mr. Wright was constrained to move the court of common pleas by counsel to alter the same. Then *Keeling* stood up and moved the court to defer it till they should see whether Mr. Wright would conform or not; which he not doing, there was a stop put to all proceedings in the business. Afterwards, when Mr. Deker understood that Mr. Wright had not conformed, he arrested him for having taken some tithes, after the sheriff had dispossessed him.—About the same time it pleased God to arrest Mr. Deker with sickness, so that he could not prosecute this business. He died the latter end of *November* following; and on his death-bed acknowledged, that instead of gaining, he was 200*l.* worse than at his coming thither.

Mr. Wright continued at Chevely, after his ejectment, till the passing of the Five-mile-act, and then he spent some time at the house of Mr. *Meadows*, of *Ousden*, in Suffolk, who entertained him very kindly. Afterwards, his children being gone from him, he removed to *Wimbish*, near Saffron Walden in Essex, where he boarded with some of his relations, and preached occasionally at other places.—He always used a *Form of prayer* in the family, and before his sermon, only adding or varying some passages as there was occasion. It was pretty long; but he always uttered it with such life and fervency, that it was very affecting. In his preaching he delivered plain truths with much affection. He was a man of few words, but always seemed chearful. He died about 1685, aged 80 or upwards. He had a son who was a conforming minister in Suffolk.

CHIPPENHAM, [V. 41 l. 9 s. 4d. ½] RICHARD PARR, [M. A.] After his ejectment he lived in Lord *Harry Cromwell*'s family.

CRAWDEN [*cum Clopton*], Mr. KING. [Mr. *Robinson* says, He either was only curate or lecturer, unless he was ejected before the Uniformity-act took place; as Mr. *W. Hervey* was inducted into this vicarage *Jan.* 7, 1662, and continued in it till his death, 1675.]

* DILLING [Q. *Dullingham*], Mr. EDWARD NEGUS.

City of ELY. Mr. WILLIAM SEDGWICK. A pious man, but somewhat disordered in his head. After the Restoration he

he lived mostly at *Lewisham* in Kent. In 1668 he retired to London, and died there soon afterwards. He was a zealous Royalist.

WORKS. Several Sermons and Discourses; particularly—Justice upon the Army Remonstrants—Inquisition for the blood of our late Sovereign.

Isle of ELY. Mr. THOMAS GYLES.

FOULMIRE, [R] Mr. EZEKIAH KING.

East HATLY, [R.] RICHARD KENNET, B. D. Of *Corp. Christi Col. Camb.* Born in Kent. He was Fellow of his college many years, and had a good number of pupils, of whom he took great care. The learned Dr. *Spencer* (afterwards master of that college, and dean of Ely) was one of them, who shewed him great respect, frequently visited him as long as he lived, and for his sake was afterwards kind to his widow. He was turned out of his college for refusing the Engagement. Soon after being silenced by the Act of uniformity, Mr. (afterwards Bp.) *Stillingfleet* assisted him in taking a capacious house at *Sutton* in Bedfordshire, where he set up a private school, keeping a conformist to teach it. Many gentlemen (and some who were no friends to the Non-conformists) sent their sons to him. He afterwards took the care of the school upon himself, and was connived at, as the neighbouring gentry had a great esteem for him, and he was excellently qualified for his office.—He went to church both parts of the Lord's day, and was early there. He died of a fever, and was buried in the chancel at *Sutton*, *Jan.* 23, 1670. His funeral sermon was preached by the worthy Mr. *Stephens*, minister of the parish, who gave him his due character. He was very moderate in his principles and practice, generous in his temper, and communicative in conversation. His life was upright, and his end was peace. During his last sickness he was very patient and submissive to the divine will, confident that his heavenly Father, who had taken care of him all his life, would not forsake him at the last. He died in low circumstances, and his widow was reduced to great straits.

LITLINGTON, [V.] Mr. HENRY TOWNLEY. [His name Mr. *Robinson* says, is not in the Register of Inductions.]

OVER,

OVER. ROBERT WILSON, B. A. Of *Jesus Col. Camb.* He was only an occasional preacher, and probably was never ordained. He lived at Cambridge, and being a good musician, got a comfortable subsistence by instructing the scholars there, and young gentlemen all the country round, in that noble art. But after conformity was required, he had few scholars in the colleges, being a zealous Dissenter, though then no preacher. He was eminently pious and charitable, and an ardent beggar for the Nonconformists. A great deal of money passed to them through his hands. The learned Dr. *Henry More*, and Dr. *Spencer*, dean of Ely, among others, made him their almoner. [Mr. *Rastrick* writes to Dr. *Calamy*, That he fell into company with Mr. *Baines*, a clergyman of *Norfolk*, (a sober, learned, studious, and good-natured man, though high in his principles) who speaking of the Doctor's book, remarked that his account of Mr. *Wilson* was very short and defective, and said that he was able to enlarge and compleat it, being by his mother's side his grandson. He promised to write to the author, but it does not appear that he did. In this conversation he gave an extraordinary character of Mr. *Wilson* for piety, using this expression; "He was as good and pious a man as ever lived upon God's earth." He added, that he was a constant hearer of Mr. *Hussey* in Cambridge, to the day of his death, and a great admirer of him.]

SUTTON, [V.] WILLIAM HUNT, [B. A.] of *King's Col. Camb.* He was a native of Hampshire, and was brought up in Eton-school. [He was presented to this benefice by the dean and chapter of *Ely*. His induction is dated *July* 1643; the last but one granted by Bp. *Wren* before his disgrace.] He was very useful here till his ejectment; when, being possessed of about 120*l.* he bought a house and a few cows; and by his diligence in teaching school, and the industry of his wife, who kept a dairy, with the kind assistance of charitable christians, he brought up five children well.—He was a man of a very catholic spirit, and a great lover of all who feared and loved God. He was intimate with several worthy persons of the established church, and among the rest, with the learned Dr. *Lightfoot*, who expressed a high idea of his learning, and shewed him great kindness. When he had not liberty to preach, he went with his family to the public church, and instead of striving for the uppermost place, he chose the lowest, tho' the chief pew belonged to his near re-

lations. He was a man of eminent piety, good ministerial abilities, and great fidelity. He had a more than common knowledge of Latin and Greek, and was a good poet in each of those languages. His thoughts were much taken up in the study of *Daniel* and the *Revelations*, in hopes of finding out the time of that more compleat reformation which he longed for. He was remarkably strict in keeping the Lord's day; and so careful to prepare for it, that there was seldom any work done in his family after Saturday noon. The whole day was spent in his family in praying, singing, reading, *&c.* He was very severe in reproving sin, wherever it came in his way; and had the greatest man in the nation, or one on whom he depended for bread, been guilty in his company, he would have thought it his duty to rebuke him, and not have wanted courage to do it.—He was unwearied in visiting the sick; and ready to rise at midnight to go and pray with the poorest person in the parish. He was strictly faithful to his word, and would never promise but when he knew he could perform. He was much given to hospitality, and exceedingly charitable, seeming to take more pleasure in giving than in receiving. His house was common to poor travellers: such as were clean and decent, he took into his family, and lodged in his beds; and such as were not, he lodged in his barn: and he would often converse with them there, and carry them food, and in cold weather take them to his fire.

In the latter part of his life, he was many years much afflicted with the stone-cholic, but was always patient, and ready to speak well of God. Of this distemper he died at about 70 years of age, uttering these as some of his last words: "I know that I am passed from death to life because I love the brethren."—He brought up two sons to the ministry among the Dissenters. His eldest son, Mr. *Wm. Hunt*, had a congregation at *Little Baddow* near Malden in Essex. His other son, Mr. *John Hunt*, was first at *Royston*, then at *Northampton*, and last at *Newport Pagnel*, where a son of his was afterwards settled. [This was the late Mr. *Wm. Hunt*, who afterwards removed to *Hackney*, as assistant to Mr. *Barker*, upon whose resignation he became sole pastor, and continued so many years, till the Editor of this work was ordained co-pastor with him, Nov. 21. 1764. He died there *May* 20, 1770.]

SWAFFHAM, [*St. Mary's*,] V. S. 30 *l.* Mr. JONATHAN JEPHCOT. Of *Oxf. Univ.* who succeeded Mr. *Calamy* in this

this living in 1633. He was born at *Ansty* near Coventry, and was taught grammar-learning in the free-school in that city, whither he used to go every morning, when very young, so early as to surprise the master. Through the instructions of his pious mother, he discovered a deep sense of religion when he was but five or six years of age. His parents were desirous to educate him for the ministry, but being in low circumstances, could contribute little to it. He however vigorously pursued his learning, and discovered extraordinary sobriety and seriousness. At seventeen years of age he entered himself in the university of *Oxford*, and then taught a school in the country for a year, with the recommendation of his master; after which he went to reside at *Oxford*; where he maintained himself with the money his school had brought in, together with what his father could allow him; and when it was gone, he went and taught school again for more. Thus he held on for some years. Notwithstanding these difficulties, by his diligence he made considerable improvements, and was thought competently qualified for the ministry by all that knew him. His friends were very earnest for his fixing at *Shilton*, (a small living in the next parish to *Ansty*) to supply the place of the vicar, of whom the people were weary, and who consented to the proposal, though he still kept the title. Hereupon Mr. *Jephcot* applied to Bishop *Moreton* for ordination, who examined him himself, and readily ordained him, though he rejected several others, being very severe in examining candidates. He then preached constantly at *Shilton*, on the Lord's day, and often on holidays, besides occasional sermons; and went every day two miles to teach school; all which labour brought him in but 20 *l.* a year.

Upon the death of the minister in the neighbouring parish of *Buckington*, (which was a better living) the inhabitants were very desirous of having Mr. *Jephcot* in his room. This living being in the king's gift, he at the people's earnest desire, took a journey to London, with proper recommendations, in order to obtain the presentation; but failed of success. However, that he might not wholly lose his labour, the lord-keeper gave him a presentation to *St. Mary*'s in *Swaffham*. The people there were at first dissatisfied, because he was an utter stranger to them; but after a short trial, they were extremely pleased and thankful that they were so well provided for.—He preached twice on the Lord's day, catechized in the afternoon, (according to the canon) and

and repeated at night. When the Book of Sports came out, he read it according to order, and then preached for the sanctifying the day.—When the minister of the other parish [Mr. *Payne*] died, leaving his widow in debt, Mr. *Jephcot* did her much service. Not being able to live upon his income, he removed to a free-school in *Thurlow*, intending to resign his vicarage in *Swaffham*, to any worthy man who could get the other united to it. But the people, being exceedingly desirous of his continuance with them, made such interest, that they got the other vicarage united to his, with an augmentation. (They are since united by act of parliament.) Upon a unanimous call, he returned to them, and gave himself wholly to the work of the ministry; in which he took extraordinary pains, in preaching, repeating, catechizing and visiting. Nor were his labours without success; for he was a means of converting many. He was an instrument of much good to several in the family of *Roger Rant*, Esq. and useful to all the serious people of those parts. Yet he had much uneasiness from the carnality and bitterness of some of his parish, and the giddiness of several others. He was also greatly troubled with some people who pretended to visions and revelations. While he lived in the vicarage, he was one night robbed of his plate, money and watches, by four men, three of whom broke into the house, while the other held the horses. When he perceived them coming up the stairs, he said, "The will of the Lord be done." But he afterwards took courage to expostulate with them, and reminded them of the judgment-day, &c. when they answered, "We are gentlemen, and must live." He viewed this event, as well as all others, with a pious regard to providence, and having written an account of this singular robbery, and of the persons proved to be concerned in it, he expresses his thankfulness to God, who restrained them from offering any violence to himself or his family, and closes thus: "All the passages of God's providence in the thing were very remarkable; but the sanctifying them to my soul is never to be forgotten."

He was earnestly desirous of settling some christian discipline in the church, for promoting knowlege and holiness. With this view, he had stated meetings with the neighbouring ministers. They agreed upon many things which they should practise in their respective congregations, and promised to help one another by mutual advice in any emergent difficulties. Finding that many would not be at the pains of learning

learning the *Assembly's Catechism*, they drew up one much shorter, for the use of the most ignorant in their parishes.

In 1661, the former incumbent, who had been put out as scandalous, came again into one of the livings in *Swaffham*; upon which Mr. *Jephcot* knowing that the other would not be sufficient to maintain his family, and foreseeing that he should be in danger of having his conscience straitened by ecclesiastical impositions; finding also many in the place altered for the worse, and turning with the tide, determined to remove the first opportunity.—Bishop *Wren*, who was restored with the king, was much incensed against him, because he had concurred with other ministers in ordaining several persons to the ministry, who were chiefly such as had been fellows of colleges. The free school of Boston being offered him, on the recommendation of Dr. Tuckney, he accepted it, and removed thither. On his application to Bp. *Sanderson* for a licence, he treated him very respectfully; told him, it was a pity a man of his worth should be confined to the drudgery of a school; and offered him his choice of two livings, of about 60 *l.* a year each. He thanked his lordship, but waved acceptance, because, as things then went, he apprehended he should quickly be turned out of a living; but hoped he might be suffered to continue in a school. He was however turned out of that at Bartholomew-tide, when he was but just settled in it, to the great loss of the town. Some of the aldermen urged him to conform, that he might continue in the school; but he said, If he could conform, he would not do it merely to teach boys. Many other considerable persons were desirous of his staying in the town after he quitted the school; but he rather chose to be near his friends in Cambridgeshire, and therefore settled at *Ousden* near *Bury* in Suffolk. Here he constantly went to church on Lord's-days, and also to the sacrament. But he kept up a weekly lecture among a small company of honest well-meaning people. In the latter part of his life he set up a boarding-school, and trained up youth in learning and piety. Nine or ten persons of fortune had engaged, upon his ejectment, to raise him 200*l.* a year; which they did for a time; but some who lived at a distance discontinued it, and others died before him, so that he had but a scanty subsistence in his old age, from his school, and a small estate of about 12*l.* a year.

He used to spend much of his time in writing letters to persons on spiritual accounts. Indeed his whole heart seemed set upon promoting the work of grace in himself and others.

He

He was distinguished for his unusual accuracy in the Hebrew, Greek, and Latin languages, philosophy, and some part of the mathematics. He also often practised dialling and surveying for his recreation. His abilities for the ministry were great, and he was very laborious in it. When he was reduced to a more retired life, he reaped what he had been sowing; having as much of the comfortable presence of God, and settled assurance of his love, as can well be supposed attainable in this life. In a painful and tedious sickness, he was wonderfully supported by the comforts of God's spirit, even to his death; in the view of which he continued the most devout addresses to heaven, and serious discourse to those about him, as long as his strength permitted him to speak. He died *Nov.* 1673, at the great age of 96.—Mr. *Cawdwell* afterwards had a meeting in this place, and communicated the above account.

WORKS. It doth not appear that Mr. Jephcot published any thing. But Dr. Calamy has preserved some small pieces of his, which he left in MS. written in Latin; viz. A curious account of an unusual Meteor which appeared at Swaffham in *May* 1646.—A Copy of Verses presented to several of his friends who contributed to his Support when he was silenced. And—A Character of of a true Son of the Church of England. Those who understand Latin may be amused by them; but our limits do not admit of their being here inserted.

Little SWAFFHAM, Mr. DANIEL FOOT. He had this living a few years, while he continued at Cambridge, and preached there on the Lord's day. When he was ejected he came to London.

WENTWORTH, [R.] Mr. WILLIAM BURCHIL, of *Trin. Col. Camb.* After his ejectment he lived privately at *Wilsford*, a mile distant; where he had a small estate of about 12*l. per ann.* and did what good he could, by private preaching and expounding the scriptures in his house, and in conference with neighbours. When the toleration commenced, he set up a meeting at *Sutton*, where he preached twice *every* Lord's-day, till he was disabled by his last sickness, though he had but little maintenance from his congregation. He was very amiable for his great simplicity, integrity, and humility. He was a faithful friend, and his life was very inoffensive. He lived in mean circumstances, and yet was always contented and chearful.

WILLINGHAM, [R. 350*l.*] NATHANIEL BRADSHAW, B. D. of *Trin. Col. Camb.* Son of Mr. *T. Bradshaw* of *Bradshaw* in Lancashire. He was born at *Keddington-Hall* in Suffolk, *May* 29, 1619; and was dedicated to the ministry by his parents from his birth, but was very averse to it, till God visited him with the small-pox, and under that affliction inclined his heart to undertake it. He made good proficiency in literature, and became one of the senior Fellows of his college. As a minister, he was a *Boanerges;* well adapted to the people of *Willingham,* whom he found very profane and ignorant; but in a little time God was pleased to give him numerous seals to his ministry among them; and he left many good people, and a very good living, for the ease of his conscience, *Aug.* 24, 1662. [He was succeeded by a profane minister, who, meeting him after his ejectment, scoffed at him for his way of preaching. Mr. Bradshaw replied, "Sir, I left fourscore and ten praying families in Willingham at my ejectment, and I am afraid your ministry will "never make them up an hundred."] Some years after, he continued to preach in his own and other families. At length providence gave him the liberty of a pulpit in a small village, which he used with so much prudence and moderation, that he was connived at for about five years. When that was denied him, he preached at *Childerly,* and after that in London. But as soon as the Act for toleration came forth, he returned to his old people of Willingham, and preached amongst them to the last Sabbath of his life: desiring no more of them than his diet from Saturday night till Monday morning, and his horse-hire from *St. Ives,* in Huntingdonshire, where he lived with Mrs. *Mason,* his wife's daughter. He was a very considerable man, of a generous temper and undaunted courage. He was eminent in personal holiness; a strict observer of the Sabbath; and a laborious catechist in his family; to whom he constantly expounded the scripture morning and evening. In the latter part of his life, he did his Master's work in great pain; and, by a scorbutic dropsy, ended his pilgrimage at *St. Ives, Oct.* 16, 1690, in the 71st year of his age.

§ He was buried in the chancel of Willingham church, as was his successor, Mr. *Naylor,* (the profane person above mentioned.) When the sexton was digging the grave for the latter, which was near Mr. *Bradshaw*'s, a high churchman who was looking on exclaimed, "Why do you bury "him so near that fanatic?" To which an aged woman who

was

was present, and who knew their different characters, shrewdly answered, "It can't affect them while they lie "here, and they may be far enough off at the resurrec- "tion." M. M.

WISBEACH, [V.] Mr. JOHN SHELDRECK. Either he or his brother Mr. *Wm. Sheldreck* (ejected at *Repham* in *Norfolk*) published a piece, intitled, Popery a great Enemy to Truth, and no Friend to Peace.

——— Mr. BINSHUL. The place of his ejection is not certainly known.

Mr. JOHN NYE, of *Settingham*, afterwards conformed, and had the living of *Quendon* in Essex, where he lived and died in good repute.

MINISTERS EJECTED OR SILENCED

IN

CHESHIRE.

ACTON, [V.] Mr. EDWARD BURGAL. Before the civil war he was a schoolmaster at *Banbury*, and afterwards was vicar of *Acton* sixteen years, where he was eminently useful. In the time of the war and afterwards, he kept an exact account of all the remarkable occurrences of Providence in that part of the country, with devout reflections upon them. He was much molested by the Quakers. The very day he preached his farewell sermon on 2 *Cor.* xiii. 11. some of them came into the church and gave him disturbance. He was a devout man, a laborious faithful preacher, and generally well spoken of. He not only bore the mean condition to which he was reduced after his ejectment, with great patience, but justified his Nonconformity in a very solemn manner on his death-bed, when many devout expressions dropped from his lips. He had the eighth chapter of *Romans* read to him; and when he heard those words, *There is no condemnation to them that are in Christ Jesus*, he cried out, "Then there is none for me."—When his end drew near, he made a large and comfortable confession of his faith in Christ, telling the standers by, "That he had made his peace with God, had abundance of inward comfort, and was glad to think his time here was but short; adding, "I doubt not but it will go well with me; the Lord hath dealt very favourably with me, and suffered me to live to a great age; and now I can chearfully leave the world and die." When one present repeated those words, 'I have fought a 'good fight, I have finished my course, I have kept the faith; 'henceforth is laid up for me a crown of righteousness,' he said, "I do verily believe it is laid up for me; and I bless my gracious God, I verily believe I shall behold his face in his glorious kingdom quickly." He expired praying for others, *Dec.* 8, 1665.

WORKS. The perfect Way to die in Peace; a Sermon at the Dedication

Dedication of the Free-School at Acton.—He left a MS. called, Providence improved; being Remarks taken from his Diary.

ASHTON upon *Mersey*. Mr. FORD.

ASTBURY, [R. S.] Mr. GEORGE MOXON. Of *Camb. univ.* A native of *Yorkshire*, near *Wakefield*. He was a good Lyric poet, and could imitate *Horace* so exactly as not easily to be distinguished. He was sometime chaplain to Sir *Wm. Brereton* in this county, and afterwards preached at *St. Helen's* chapel, near Warrington in Lancashire; where he met with much trouble from Dr. *Bridgman*, Bp. of Chester, for his Nonconformity to the ceremonies. He staid there till about the year 1687, when a citation for him being hung upon the chapel door, he rode away in disguise for *Bristol*, where he took shipping for *New England*; and, upon his arrival there, became pastor to the church at *Springfield*. He returned to *Old England* in the year 1653, and became pastor to a congregational church at *Astbury*. Both he and Mr. *John Machin* lived in the parsonage-house with their families, and preached on the Lord's day alternately. When it was Mr. *Machin's* turn to preach at home, Mr. *Moxon* preached at Rushton, on the edge of the moorland parts of Staffordshire. He continued at *Astbury* till 1660, when the old incumbent returned to the possession of the living. Mr. *Machin* then removed to Whitley, and Mr. *Moxon* preached at Rushton, till *August*, 1662. After two or three removes, he went to live at *Congleton* in 1667, and continued his pastoral relation to his people, preaching privately in his own house or elsewhere, as he had opportunity, till 1672; and then he got his house in *Congleton* licensed, and preached openly as long as the licences were in force, and indeed some time after, till he was disabled by age and the palsy. He was a man of a blameless conversation, and a peaceable spirit. He was very useful to persons under spiritual trouble. He died *Sept.* 15, 1687, aged 85. His funeral sermon was preached by Mr. *Eliezer Birch*, in the new meeting-house in Congleton, which was the first sermon that was preached there.

BACKFORD, [V.] Mr. JOHN WILLSON, of *Braz. Nose Col. Oxf.* His living was made pretty considerable by an augmentation, which was in those times allowed to various persons who, upon testimonials and trial, were judged men of ability and piety. He submitted to the test, and was approved.

proved. Sometime after his ejectment, he took a house in *Chester*, and settled there; where he had as large meetings as prudence and the severity of the times would permit. When liberty was granted, he preached in a gentlewoman's house, and had a crowded congregation. He was a judicious and useful preacher. The matter of his discourses was solid and searching; the dress neither negligent nor affected, neither slovenly nor gaudy, but grave and decent; such as well became the subject. He was a zealous contender for the purity of God's worship, as his printed works, and his last will, sufficiently testify.—Being confined to a warm room all day, and forced frequently for his security to go out at unseasonable hours of the night in cold weather, brought a tenderness upon him, which issued in a settled cold and cough, that carried him off in the midst of his days. He died at *Chester* about 1672. He was a man of great worth, and a good scholar; as must be owned by such as peruse his writings, though they may not relish the strictness of his principles. The author of *The Friendly Debate* answered his piece intitled *Nehushtan*, by causing its author to be pursuivanted up to the council, rather than by any thing of moment which he printed against it.—His son died pastor of a congregation of Dissenters at *Warwick*. See Mr. *M. Henry's* Life, p. 49.

WORKS. The Vanity of human Inventions; in an Exercitation on the Ceremonies.—Cultus Evangelicus; or a Discourse of the Spirituality of New Testament Worship.—An Apology for the people's judgment of private discretion.—Nehushtan; or a sober and peaceable discourse concerning the abolishing of things abused to Superstition and Idolatry. [See 2 Kings xviii. 4.]

BARTHOMLEY, [R.] Mr. SMITH.

BUDWORTH, [V.] Mr. LEVELEY.

BURTON, [C.] HUGH BETHEL, M. A. of *Magd. Col.* and afterwards Fellow of *Christ's Col. Camb.* He was of a good family, and very much of a gentleman in his behaviour. He was also a very pious man, and a profitable preacher.

CHELFORD, Mr. HUGH HENSHAW.

CHESTER. St. MICHAEL'S CHURCH. Mr. WILLIAM COOK. He was brought up under the famous Mr. *John Ball*. In his family there was a remarkable succession of piety from parents to children, for several generations. He had great natural powers, a quick apprehension, and a strong memory. He was studious to a prodigy; and his proficieney, in whatever

ever he applied his mind to, was astonishing. His skill in the Oriental languages procured him respect from the learned Bishop *Walton*. Sir *J. Burgoyne* was his great friend and patron, and first assisted him in undertaking the work of the ministry, which he began at *Wroxal* in Warwickshire; from whence, by the advice of the London ministers, he was removed to *Ashby de la Zouche* in Leicestershire. He was there ejected for refusing the Engagement, and afterwards settled in this city; where he was a useful minister, till he was outed by the Act of uniformity. He was a zealous Royalist, and thought it his duty to join with Sir *G. Booth* (afterwards Lord Delamere) when he made an attempt to restore the king, in 1659, and persuaded the citizens of Chester to deliver up their city to him. For this he was brought up a prisoner to London, and long confined in Lambeth-house; and had not the times turned, he would have been tried for his life. But all this would not afterwards procure his liberty to preach the gospel of Christ, without strict conformity. Nay, quickly after his being silenced, he was committed by the Mayor to the common jail of Chester for preaching in his own house, at the instigation of Bp. *Hall*. But he strictly adhered to his principles in all the changes of the times; suffering with great patience and meekness, and continued to his death in a pastoral relation to a society of many eminent christians in that city; though, during the heat of the Five-mile act, he was forced to withdraw to *Puddington* in Wirral, where (as in Chester, till K. *Charles*'s Indulgence) he constantly attended the public ministry of the parish, and preached in the intervals. He would sometimes say to his friends in that retirement, "He thought what little peace and quietness there "was in this world, God's people enjoyed it in their cor-"ners."

He was a christian of the primitive stamp; a man of a most godly, mortified life, and unwearied labour; who could go in mean cloathing, live on little, and travel on foot, trampling on this world as dirt. He was very indefatigable in his ministerial labours, in which he never sought any one's assistance, but would preach and pray almost all the week, as he had opportunity, in season and out of season. While he had liberty, he constantly kept a public fast in his congregation every month; as also a private one in his own closet and family every week. He usually set apart one afternoon every week to visit the families of his congregation, to catechize their children and servants, and discourse with them personally

ally about their spiritual affairs. His visits were short, but edifying. He managed them like one who was a good husband of his time, and seldom parted without prayer.—He governed his family with great strictness and prudence. Every morning, in his family worship, after he had briefly implored the divine assistance, a psalm was sung, then a chapter in the Old Testament in the morning, and one in the New in the evening, was read, which he expounded; pointing out the several parts of which it consisted; then giving an account of the substance of it in as few words as possible; then explaining the chief difficulties that occurred; concluding with useful instructions. He then spent a quarter of an hour in prayer and praise, usually improving much of the chapter that was read, as matter for both. He was eminent in all the parts of prayer; but commonly abounded most in the confession of sin, in admiring all the divine excellencies, and in praising God for all his benefits. On all occasions he was importunate for the church of God, and for the enlargement of the kingdom of Christ.—His regard to justice was uncommonly exact; and his charity, considering his circumstances, (which were not affluent) was stupendous. Having no child of his own, he freely took into his family three or four poor children, whom he boarded and cloathed at his own expence, and instructed in human literature and religion. These and his servants he catechized twice a week, explaining every thing to them in the most easy manner.

When he could no longer exercise his ministry in the church, he performed most parts of it in his family, with the same care and diligence he was accustomed to use in public, tho' no other person was present. He was a strict conscientious observer of the Lord's-day. His family constantly had their work done by four or five o'clock on Saturday afternoon. He then spent an hour and an half in explaining scripture, and in prayers. After this all retired to their apartments, to learn their catechism, and for devotion. At eight they supped, and then he dismissed his family as usual every other day. He was always up early on the Lord's day. Every one in his house read a chapter in the morning, and he spent an hour and half in expounding and prayer. Then he and his family went to public worship, and upon their return (after his being silenced) he prayed and repeated the sermon, and then preached and prayed as he was wont to do in public. After dinner he went to church, and at his return performed the same as before. After supper, every one of the family

gave

gave an account of what they could remember of the sermon, and he concluded the day with singing a psalm, and with solemn prayer and praise. He went through all this labour with surprising vigour, chearfulness and fervour of spirit*. He was a great follower of peace; civil, courteous and obliging, but a stranger to that ceremoniousness which has since become so fashionable. He was very free in reproving his relations and all his acquaintance, as occasion required; and was mightily concerned, when he heard of the prosperity of any of them, that they might be provided against the temptations of their condition; and he was an earnest intercessor for the afflicted. His abstinence and self-denial, his strict watch over himself, and regard to divine providence in all instances, were very uncommon: as also was his humility. He fortified himself to an uncommon degree, against every thing he could suspect of having a tendency to tempt him even to a moderate conceit of himself.

Though he was not free to join in the Common-prayer, and bore his testimony against prelacy and the ceremonies with zeal, he managed his dissent from the established church with great candour and christian moderation. He sometimes keenly reproved such as reflected on a conformist, though in a matter which he himself could not approve. And his great piety, integrity and charity, recommended him to the respect of many that differed from him. He was a great scholar, and continued a hard student to the last. So far was he from entangling himself in the affairs of this life, that he knew not what he had, save the bread which he eat: nor was he very conversible about worldly matters; but in discourse on the things of God, none were more free and affable. He lived and died a great example of close walking with God, and a heavenly conversation. Mr. *Samuel Bold*,§ who was brought up under him from his childhood, says of him in a tract dedicated to his widow, "He was the greatest instance of an indefatigable, faithful minister, and practical believer, that he was ever acquainted with." When he lay on his death-bed, an aged friend of his asking him, If he had not comfort in reflection upon his labours in the work of God, he replied,

* This might be the case with regard to himself; but it is scarcely credible that it was so with his whole family; such rigour would incline many young persons to say of the Sabbath, *What a weariness is it!* Ed.

§ Mr. *Bold* was a clergyman at *Steple* in Dorsetshire: an intimate friend and an able advocate of Mr. *Locke*. He published several practical pieces in the strain of the Nonconformists. J. O.

replied, "I have nothing to boast of."—He finished his course with joy, *July* 4, 1684, aged 72. Though for some time before he died, such was the heat of the persecution, that he durst not shew his face in the city, many persons of consequence were very forward to do him honour at his death.

WORKS. An Answer to a book entitled, The vanity of childish Baptism.—The Font uncovered for Baptism; an Answer to the Challenges of the Baptists at Stafford.

St. WARBURY'S. The CATHEDRAL. THOMAS HARRISON D. D. Born at *Kingston* upon Hull, and brought up in New England. He was a celebrated preacher in London, where he succeeded Dr. *Goodwin* at St. Dunstan's in the East. After he left the city, (the reason of which doth not appear) he lived for some time at Brombrough Hall in Wirrall, where he preached constantly; and afterwards went to Dublin, with *Harry Cromwell*, when he was sent to Ireland as lord lieutenant. He lived in his family with great respect, and was for several years a preacher at *Christ Church* with universal applause. He continued there till the turn of the times, and then came back into England, and fixed in *Chester*, where he had a large and attentive auditory. Here he was silenced by the Act of uniformity; upon which he returned to *Dublin*, where he exercised his ministry as a Dissenter, having a flourishing congregation, and many persons of quality for his constant auditors. He was extremely popular, and this stirred up much envy. He was a most agreeable preacher, and had a peculiar way of insinuating himself into the affections of his hearers; and yet he used to write all that he delivered: but he afterwards took a great deal of pains to impress upon his mind what he had written, that he might deliver it without using his notes. He had also an extraordinary gift in prayer; such a fluency, and such flights of spiritual rhetoric§, suited to all occasions and circumstances, as excited the admiration of all that knew him.—He was a complete gentleman, much courted for his conversation: free with the meanest, and yet fit company for the greatest persons. Lord *Thomond* (who had no great respect for ecclesiastics of any sort) expressed a singular value for him, and a high opinion of his abilities. He often used to say, that "he had rather hear Dr. *Harrison* say grace over an egg, than hear the bishops pray and preach."—

§ Some of them, however, it is to be feared, were rather extravagant, if we may judge from his *Topica Sacra*, not long since reprinted. ED.

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He was congregational in his judgment; and though his people were universally of another stamp, yet he managed all matters with such discretion, temper and moderation, that there never was the least clashing or danger of a faction. When he died, the whole city of *Dublin* seemed to lament the loss of him, and there was a general mourning. His funeral was attended by persons of all ranks. The sermon was preached by Mr. (afterwards Dr.) *Daniel Williams*, then pastor of another congregation in that city.

WORKS. TOPICA SACRA; or Spiritual Pleadings.—Old Jacob's Account cast up: a Fun. Serm. for Lady Sus. Reynolds, on *Gen.* xlvii. 9. He left behind him many MSS. and among the rest, a System of Divinity, in a large fol. vol.

ST. JOHN'S. Mr. PETER LEE. After his ejectment he lived a Nonconformist at Knutsford, but through bodily indisposition, was not capable of constant work. Mr. *Tong*, in his life of Mr. *M. Henry*, speaks of him as living among the Dissenters in that town about the year 1686, and says, "He was a gentleman by birth, a humble upright person, and a good scholar."

St. PETER'S. Mr. JOHN GLENDAL.

§ Mr. JOHN BAILEY. He was born near *Blackburn* in Lancashire, *Feb.* 24, 1643, of a very pious mother, who early dedicated him to the service of God. From a child he knew the holy Scriptures, and was wise unto salvation. He very early discovered his delight in religious exercises, and was much given to prayer. One effect of this was remarkably happy. His mother, while he was but a child, one day put him upon praying in the family. His father, who was a man of a very licentious character, hearing in what a manner he performed the service, was struck to the heart with such a conviction as issued in his conversion to God, and he proved one of the most eminent christians in the neighbourhood. This hopeful youth was instructed in grammar-learning by Mr. *Sager*, an eminent schoolmaster, and was after-

§ Though Mr. Bailey was not ejected from any living by the Act of uniformity, he was thereby prevented enjoying one, as he might have done if the could have conformed, and therefore is as properly enteredon this list as many others. This interesting account of him is extracted from a sermon preached at his funeral by Mr. *Cotton Mather*, at his own desire, on *Psalm* xxxi. 5. It contains copious extracts from his Diary, and may be seen in *Hist. N. England*, B. iii. p. 224. Mr. Mather does not mention the church to which he ministered in America. His name is introduced in this place because he began his ministry here, and here suffered his first persecution.

wards

wards educated in other branches of learning under the eminent Dr. *Harrison*, of whom an account is given above. About the age of twenty-two he entered on the work of the ministry, at *Chester*.—In that work his fidelity was soon put to the trial, by a hard imprisonment, which he suffered because he could not conscientiously conform to human inventions in the service of heaven. While he was quite a young man he often travelled a great way by night, even in winter, that he might enjoy divine ordinances purely administered; for which he was sometimes laid up in Lancashire jail.

He afterwards went over to *Ireland*; where his labours were so frequent and fervent as greatly to injure his health, which he never thoroughly recovered. He spent about fourteen years at *Limerick*, where he reaped the fruit of his labours in a very plentiful harvest. While he was here, a person of great quality, and his lady, nearly related to the Duke of *Ormond*, then Lord-lieutenant of Ireland, attended upon his ministry. This gave umbrage to the bishop, who made complaint of it to the Lord-lieutenant. This gentleman then offered Mr. Bailey, if he would conform, to procure him the office of chaplain to the duke, together with a Deanery, and a Bishopric upon the first vacancy But he refused the offer, which another eminent nonconformist minister near Limerick accepted, who afterwards obtained several places of preferment; pretending that he did it *for the sake of opportunities to preach the gospel*. It was remarkable that he was shortly after afflicted with such disorders that he was seldom able to preach at all. Mr. Bailey went on in the exercise of his ministry, without any factious designs, merely aiming at the conversion of men to Christ, and promoting faith and holiness. But though he was so unblameable in his whole conversation, that he was beloved wherever he came, he suffered another long imprisonment, while the Papists enjoyed liberty, and were greatly countenanced. When he was before the judges, he thus addressed them: "If I had been "drinking, gaming, and carousing at a tavern with company, "my Lords, I presume that would not have procured my "being thus treated as an offender. Must praying to God "and preaching Christ, with a company of christians, who "are as peaceable, inoffensive, and serviceable to his Majesty "and the government as any of his subjects—must this be "considered as a greater crime?" The recorder answered, "We will have you to know, it is a greater crime."

While he was imprisoned, his church being divided into seven parts, visited him, one part every day, when he prayed with

them, and preached to them; by which means he once in a week served them all. But this proceeding gave such offence, that in a short time a violent obstruction was given to it; when his flock, and particularly his dear young men (as he called them) prayed without ceasing, and not without fasting, for his release; and humble applications were made to the judges at the assizes on his behalf. But no release could be obtained, without his giving security for leaving the country within a short and limited time.—It was not long before *wrath came to the uttermost* upon the city which had thus persecuted this faithful minister of God. And that very person who had been the chief instrument of his persecution was shortly after, on other accounts, thrown into prison, where he tried out with horror of the wrongs he had done to this good man, and died distracted.

But *New England*, a country originally the retreat for persecuted nonconformists, afforded Mr. Bailey an opportunity for labouring near fourteen years more, in the work which he loved above all things in the world. A younger brother, Mr. *Thomas Bailey*, a pious sweet-tempered person, accompanied him to that country, and was his assistant as well as his comfortable companion; of whom however he was soon deprived by death, *Jan.* 21, 1689, and (as his brother noted in his diary) "He died well; which is a great word: so sweetly "(says he) that I never saw the like before." This elder brother survived him about eight years, in which he continued to exert himself with encreasing diligence and delight for the good of souls. At length dismal pains of the gout, with a complication of maladies, confined him for three months. During this time he took peculiar pleasure in reading the 53d chapter of *Isaiah*, concerning the sorrows of our Lord, whereby all our sorrows are sanctified. When the remainder of his flock, who accompanied him to N. England visited him, his usual address to them was, "I charge you, that I find "you all safe at last."—For some time in his last sickness, his heavenly soul was harrassed with terrible discouragements; under which it was yet a common expression with him, "The master hath done all things well." But at last he attained a blessed satisfaction that he was going into eternal peace. When his affectionate friends were weeping about him, he rebuked them, saying, "Away with your idols: "away with your idols." A little before his last illness, he wrote in his diary—"I was affected with what I read of Mr. "*Shirley* of Coventry, who died in the pulpit. Lord let me

"not die meanly; but in dying bring much glory to Thee!" And so it was. Just as he was going to expire, he seemed as if he had some extraordinary apprehensions of the glory in which our Lord Jesus is enthroned above. He strove to speak to his virtuous consort, and at length exclaimed, "Oh "what shall I say? he is altogether lovely." And to another relative, "Oh! all our praises of him here are poor low "things!" He then added, "His glorious angels are come "for me." Upon which he closed his eyes, about three o'clock on the Lord's day afternoon, and never opened them any more.—It appears that he had a presage of his approaching end, while he was yet in health, and that he had begun to study a sermon on the text upon which Mr. Mather preached at his funeral: *Into thy hand I commit my spirit.* But he never had opportunity to deliver or to finish it.

Mr. Bailey was a man of eminent holiness, whose life had been a practical comment upon his doctrine. He was remarkable for watchfulness over his words as well as his actions, and discovered great uneasiness if at any time he had spoken unadvisedly. He had so tender a conscience, that he often expressed great concern in his diary, if he had given into any little indulgence which most others would have thought perfectly innocent, lest he should have grieved the Holy Spirit.—It was his desire (as he expressed it) "to get three "things: patience under the calamities of life: impatience "under the [moral] infirmities of life: and earnest longings "for the next life."—At another time he writes: "O that I "may not be of the number of them that live without love; "speak without feeling; and act without life!"—When some kind presents were made him, he wrote, "I have my wages "quickly: O that God may not put me off with a reward "here!"—When he parted with the greatest enjoyment he had in the world, he thus wrote upon the occasion: "If I "can but exchange outward comforts for inward graces, 'tis "well enough. O for a heart to glorify God in the fire!" —He took much notice of what he heard in the sermons of other ministers, and his papers abound with remarks upon them, which shewed that he was as desirous to get good by their labours as to do good by his own. But our limits do not admit of half the useful extracts that might be made on this and other subjects. Let it suffice to give the reader a few passages respecting his ministerial character.

As from a child he had been full of solicitous care about his own soul, when he became a preacher of the gospel he in-

sisted on nothing so much as the care that all men should have about the conversion of their souls to God, and the sincerity of their hearts before him. There were many great points of our christian faith which he treated with shorter touches, because his thoughts were continually swallowed up with the vast concern of not being deceived about the marks of a regenerate and sanctified soul, and the hope of being found in Christ at a dying hour. Those two words, a SOUL and ETERNITY, were great words with him, and his very soul was habitually under the awe of them. Hence the spirit of his preaching lay in the points of turning from sin to God in Christ; the trial of our doing it; the peril of our not doing it; and the danger of procrastination in this grand concern. The method he prescribed to himself respecting his preaching, may be judged of by the following memorandum. "Old "Mr. *Shepherd*, when on his death-bed, said to the young "ministers about him, That their work was great, and called "for great seriousness, and he would tell them three things— "That for his own part, 1. The studying of every sermon "cost him tears. 2. Before he preached any sermon he got "good by it himself. 3. He always went into the pulpit as "if he were to give up his accounts to his Master.—Oh that "my soul, says Mr. Bailey, may remember and practise ac- "cordingly."—His ministry was very acceptable to the people whose good he most aimed at, wherever he came, and great auditories usually flocked after him. But that he might not be lifted up, it seemed meet to the wisdom of heaven to humble him with sore temptations, and much dejection of spirit, *lest after preaching to others he should be himself a cast-away*. He often entreated those who saw his depression, that they would not take up a prejudice against the good ways of religion on this account.—When he found that God gave any success to his preaching, he took as thankful notice of it as if great riches had been heaped upon him; but would add such passages as the following: "Let my soul rejoice; "but Lord keep me from pride. I desire to be humbled for "it. Do I not know that God makes use of whom he "pleases, and usually of the weakest? No flesh shall glory." —It doth not appear that he published more than one piece, concerning *The chief end of man*, in which he has fully described that savour of spirit which was maintained in his daily walk.

CHURCH-HOLM, or HOLM-CHAPEL, Mr. JOHN RAVENSHAW. He was a hard student, a good scholar, a useful

useful preacher, and an excellent Christian. He had a turn for poetry, but greater skill in preaching. Besides a good judgment, he was remarkable for his diligence and piety. He gave himself to 'reading, meditation, and prayer.' He died in London of the *Miserere*, or Iliac passion, which he endured to the last with admirable patience.

CHURCH MINSHAL. Mr. HIGGINSON.

CONGLETON. Mr. THOMAS BROOK. It is said that he read the Common Prayer till he read all the people out of the church; and then he thought it was high time to desist. His enemies used to call him *Bawling Brook*; but he was really a humble good man, a great adversary to pride, and no mean scholar, of which some manuscripts of his give full proof. It was as true of him as of *Knox*, that he never feared the face of man. His reproofs, though sometimes blunt, were always levelled against sin; and often were ingenious, keen, and convictive. He took great pains to serve his master. He expounded in the public chapel in *Congleton* on the Lord's-day morning by six o'clock. He expounded, prayed, and preached, both morning and afternoon, and repeated in public in the evening. He preached also on Tuesdays and Fridays. In 1660 he was turned out of *Congleton*, and preached for some time at *Morton Chapel*. By the favour of the old incumbent, Mr. *Hutchinson*, he preached his last public sermon in *Astbury* church, on *Aug.* 24, 1662. He was very infirm in his latter days, and preached in much pain. He was buried *Aug.* 31, 1664, aged 72.

DARESBURY. Mr. ROBERT EATON, who lived after his ejectment in Manchester, and preached to a people within a few miles of it.

DODDLESTON [R.] Mr. BAKER.

GOSWORTH [R.] Mr. THOMAS EDGE. He was first minister of *Goostree*, and from thence was translated to this place, upon the removal of Mr. *Newcome* to Manchester. After his ejection he lived at *Chelford*. In 1672 he preached at a meeting-house which was fitted up for him at *Withington*. He had a very numerous auditory; no meeting in the country was more crowded. Even such as shewed little love to seriousness esteemed him an excellent preacher. He afterwards preached more privately, in the neighbourhood of *Chelford*, and other parts of Cheshire and Staffordshire.

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The times and places of his meeting were ordered with great prudence, for which indeed he was eminent. He commonly gathered his people together before their neighbours were out of their beds, and broke up a little before the public worship began. In the afternoon he usually heard the parish minister at *Chelford*. This course he continued till 1678, in which year he died. He preached to the very last Lord's day of his life, and rose on the day of his decease as usual; but finding himself ill, he lay down on his bed, and called for his will, which was ready drawn: he sealed it, and died soon after. He had for a good while been preaching his own funeral sermon, from 2 Cor. v. 1,—3. He was an excellent preacher; a kind and faithful friend; well qualified to give advice, either for soul or body, and very affable to younger ministers. His sermons were close and methodical, full of sound argument and apt similitudes, and delivered with much zeal. He was a great textuary, and a very good expositor. His prayers were fervent, and his expressions pleasing, copious, and fluent. He was useful to many, and his loss was much lamented.

GOOSTRY. Mr. JOHN BUCKLY.

* HARGRAVE. Mr. SAMUEL SLATER. He had been turned out before from *Cristleton*; where, in the year 1655, he succeeded Mr. *Marston*.

West KIRKBY in WIRRAL [R.] Mr. JOHN CARTWRIGHT. He was presented to this living in 1654. After his ejection he was chaplain to the pious lady *Wilbraham* at *Woodhey*. He died *Feb.* 17, 1688. He was a man of an excellent, sedate, serious spirit, and a very solid judicious preacher.

MACCLESFIELD. Mr. JAMES BADSHAW. Born in *Darcy Leaver*, of a considerable family. His father had three sons, whom he trained up at *Oxford* to the three learned professions, of law, divinity, and physic. *James* was for some time minister at *Wigan* in Lancashire, and lived in the parsonage; but Mr. *Hotham* obtaining it, he was called to Macclesfield, where the Act of uniformity silenced him. He then lived in his own house at *Darcy Leaver*, and obtained leave for a while to preach at *Houghton* chapel in *Dean* parish; and afterwards at *Bradshaw* chapel, by the connivance of Mr. *Bradshaw* of Bradshaw-Hall, reading some of the prayers, without ever subscribing. He

was a man of incomparable abilities, ready elocution, solid learning, a very good preacher, a ready disputant, and every way well accomplished for the ministry. He died in 1683, aged 73.

MALPAS [R.] Mr. GEORGE MANWARING. He was born at *Wrenbury*, and supported by Mr. *Cotton* of *Cumbermere*, at the university, where he had the reputation of a good scholar. He was first chaplain to Sir *Henry Delves*, afterwards rector of *Baddely*, and chaplain to Sir *T. Manwaring*. After the wars he was removed to *Malpas*, whence he was ejected at the Restoration. He was eminent for expounding scripture. The tenor of his life and conversation was exemplary, especially for plainness, integrity, and charity. He constantly gave all the milk which his dairy yielded, on the Lord's day, to the poor. Mr. *P. Henry* says of him, "The restraint he lay under in his latter days was "his great grief;

"His tears, when he might sow no more,
"Watering what he had sown before."

He died in a good old age, *March* 14, 1670.

MARBURY. Mr. BRUCE. He was a lively affectionate preacher, and of an unblameable conversation. He took abundance of pains in catechizing publicly, and in repeating sermons at his own house every Lord's-day in the evening. He was much lamented when he was ejected. His parishioners were kind to him upon his removal, and there was sufficient occasion for it; for he had a wife and several small children, with but little to subsist upon. On his leaving *Marbury*, he retired to London, and preached to a pretty numerous auditory at his own house in *George-yard* near Smithfield: and afterwards he preached frequently at *Islington*. He was for some time chaplain to Sir *Anthony Irby*, but at length went into Scotland, which was his native country. What became of him afterwards is uncertain.

MARPLE. Mr. JOHN JONES. He was born in *Wales*. He officiated for some time in his younger years at *Tarperly* church, after the manner of the church of *England*; but being afterwards dissatisfied with it, he was invited by two pious gentlewomen, Mrs. *Jane* and Mrs. *Mary Done*, to reside with them at *Utkinton-Hall*, as their chaplain. Upon their removal to *Harden*, he went with them. Being earnestly importuned by the inhabitants of the township of

Marple to labour statedly among them in their chapel, he accepted the invitation. He lived in the neighbourhood, and preached there every Lord's day, catechized young persons in public, and administered the sacraments. He had a vast auditory, and his ministry was attended with great success. He brought several persons who had been guilty of scandalous enormities, publicly to acknowledge their faults, and profess their repentance. After some years thus spent, he was forced to desist from preaching here, even before the Restoration. He afterwards made several removes to chapels in this neighbourhood. He was always content with a small allowance from his people, given to hospitality, and bountiful to the needy, yet his estate manifestly increased. The last chapel he laboured at was *Mellor*, on the borders of Derbyshire, out of which, in 1660, he was excluded by some leading gentlemen, upon a groundless pretence of his being not well affected to kingly government. In some following years he preached privately in his own house, which he enlarged for the better accommodation of those that attended his ministry. But he met with much opposition, and received no little damage from his enemies, on account of his Nonconformity. He was seized and imprisoned for some time in *Chester;* his house was rifled under pretence of seeking for arms, and some goods were actually taken away, though he had not been guilty of any kind of disloyalty. Being called to preach at *Manchester*, he was suddenly taken ill on the Lord's-day, and was not without difficulty brought to his own house. He gave serious advice to his friends and visitors, as his acute pains would allow him, and finished his course in *Aug.* 1671, in the 72d year of his age.

He had a considerable share of learning and ministerial abilities. In his will he devised eight pounds *per annum*, out of the profits of his lands in *Marple*, for the maintenance of two poor boys in *Tarperly* town, three years in school, to be chosen by the overseers of the poor for the time being, ordering that the same sum should in the fourth year be employed towards procuring them some suitable trades; and that, if his son died without lawful issue, this sum should be appropriated to these uses for ever.—He was an affectionate preacher, and a zealous promoter of family worship. His prayers upon special occasions were admirable. He was a great opposer of the Quakers, and undertook, with some other ministers, to dispute with them publicly, which he did before vast numbers of people. The dispute was managed

closely and calmly, and had good effects. He was a bold reprover of sin, though in the case of some offenders he could easily foresee, what he experienced afterwards, that it would turn to his outward prejudice.—He was of the congregational persuasion, of a catholic spirit, and for holding communion with all that agreed in the main points of Christianity, though they entertained different sentiments about lesser matters. He told some of his friends, who were for separating from their brethren, because they were not altogether of their own principles, "That for his part he would be one "with every body that was one with Christ." He had a son brought up to the ministry, and fixed in *Chadkirk* near Marple, where he exercised his ministry with good encouragement.

MOBBERLEY. Mr. ROBERT BARTON.

MOTTSHAM [C.] Mr. FRANCIS SHELMODINE.

NESTON [V.] Mr. SAMUEL MARSDEN. He was the eldest son of Mr. *Ralph Marsden*, who died *June* 30, 1648. He went into Ireland after his ejectment, and died there in 1677. The other three sons are mentioned elsewhere.

NORBURY. Mr. JOHN JOLLIE. Of *Trin. Col. Dublin.* He was brother to Mr. *T. Jollie*, of *Altham* in Lancashire, who for a short time was assistant to Mr. *Angier* of Denton. Going to preach one Lord's day in the chapel at *Norbury*, after the Act of uniformity had taken place, he found the doors locked. The people being unwilling to lose the opportunity, opened them, and he preached as usual. This made a very great noise, and some neighbouring gentlemen were so officious as to acquaint the king and council with the matter, aggravating the business, as if the chapel doors had been broken. Whereupon a pursuivant was sent down, who brought up Mr. *Jollie*. Being before the king and council, the question was, "Whether *Norbury* chapel, which was an inconsiderable building, in a field near Norbury-hall, was a consecrated place?" Mr. *Jolle* denied that it was, and Sir *Peter Leicester's Hist. Antiq.* was brought to decide the question. The earl of Shaftesbury, upon lord Delamere's letter, procured him his discharge. He was averse to the Common Prayer and Ceremonies, but much approved the Scotch presbytery. He used to say, "A Chris-"tian's greatest danger lay in lawful things." He was much engaged in acts of praise, and in pious ejaculations. He would

would often with thankfulness take notice of the goodness of God in providing for him who had so little. He was a man of a fertile genius, of a resolute spirit, remarkable for spiritual mindedness, and hearty in forming designs for God. He died *June* 16, 1682, little more than 40 years of age; leaving behind him several children, one of whom succeeded him in the ministry.

NORTHERDEN, Mr. DUNSTAN. His being mentioned as having conformed, was a mistake. (*Cal. Con.* p. 174.) Mr. *Melbury* was remarkably kind to him after his ejectment.

Upper PEOVER. Mr. ROBERT NORBURY. He was a serious humble man, blameless in conversation, and acceptable in his ministry. He was educated in the college of *Dublin*, of which he was made Fellow. He was ordained by some Dublin ministers, and while he was in the college, preached in a place near that city, to the great satisfaction of his auditors. But alterations being made in the kingdom and college, he was obliged te leave his place and fellowship, and return to his friends in Cheshire; where he preached in divers places, and particularly at *Upper Peover*, before Bartholomew-day, 1662. He went afterwards to *Ireland*, with a design speedily to return, but breaking a vein and vomiting blood, he fell into a consumption, which quickly carried him off. He died with great peace and comfort, and a satisfying hope of a better life.

PULFORD, Mr. RANDAL GUEST.

ROTHERSTON [V.] Mr. ADAM MARTENDALE. After his ejectment he was chaplain to old Lord *Delamere*. He was a great mathematician, and appears to have been a judicious divine. He instructed youth in mathematical learning at *Warrington*, and afterwards boarded young gentlemen at *Dunham* in Cheshire, and taught them arithmetic, geometry, astronomy, *&c.*

WORKS. Country Survey-Book.—Twelve Problems about Interest, printed in the Philosophical Collections.—Two Almanacks, (much esteemed by several members of the Royal Society.) —Truth and Peace promoted: relating to the Arminian Controversy.—Divinity Knots unloosed.

SANDBACH [V. S.] Mr. JOSEPH COPE. Ejected here upon the old sequestered minister's coming in, though he allowed

him 70*l.* per ann. before. He preached afterwards at *Eccleshal* and *Bartomley*, for the old incumbent that was to come in there, Mr. *Zach. Cawdrey*, a worthy moderate conformist: and afterwards at *Biddulph* in Staffordshire, through the favour of the old Sir *John Bowyer*, till the church-doors were shut upon him. He did much good as an intinerant preacher in Cheshire, Shropshire and Staffordshire, for many years. Soon after the Revolution, he fixed in the public chapel at *Haslington*, in *Bartomley* parish, by the consent of the gentleman to whom it belonged, and kept up a very considerable congregation in it as long as he lived, which was to his 83d year; and through God's goodness, he enjoyed a wonderful vigour of body, and vivacity of spirit to the last, so that he could travel and preach with his usual ease. He preached twice, and it was thought with more than ordinary liveliness, the Lord's day before he died, which was in *August*, 1694. The first Lord's day after his death, the minister of *Bartomley*, Dr. *Egerton*, who had kindly connived at Mr. *Cope*'s having the chapel while he lived, took possession of it himself; but was so obliging as to permit Mr. *Matthew Henry* to preach his funeral sermon there the week after, according to the old gentleman's desire.

SHOCKLOCK. Mr. JOHN GRIFFITH. Afterwards a nonconforming minister in Shropshire.

TARVIN [V.] Mr. SABBATH CLARK. He had been minister of this parish for near sixty years. He carried Puritanism in his very name, by which his good father intended he should bear the memorial of God's holy day. This was what some in those times affected. For this they have sufficiently suffered from profane wits, and this worthy person did so in particular. Yet his name was not a greater offence to such men than his holy life. He was a very grave person, exceedingly beloved by that phœnix of his age, Mr. *John Bruen* of Stapleford *, who brought him to this place, where he was the spiritual father of many; and the natural father of two excellent preachers. He died within a year or two after his being silenced, blessing God that he had lived to bear his testimony to Nonconformity. He preached and printed Mr. *Bruen*'s funeral sermon at *Tarvin*, 1625.

THORNTON *in the Moor* [R.] SAMUEL FISHER, M. A. Some time of Withington and afterwards of Shrewsbury.

* His life is among those written by Mr. Sam. Clark.

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He was turned out with Mr. *Blake*, for not taking the Engagement against the king and house of lords; and was afterwards rector of *Thornton*, whence he was cast out and silenced. He was an old man, an able preacher, and of a godly life. He lived many years at Birmingham, and died there.

WORKS. Spiritual Submission, in two funeral sermons; one for Mrs. Holgate, the other for Mrs. Baker.—A Fast Sermon on *January* 30.

THURSTANTON [R. 35*l.* 13*s.* 6*d.*] Mr. WATTS.

TILSTON [R.] Mr. BONNIMAN.

WALLOSEE [or *Wallazee*, R.] JOHN HARVIE, M. A., who was afterwards pastor of a dissenting congregation in *Chester*. He was ordained by Bp. *Worth* in London, 1660, and died *Nov.* 28, 1699. [It appears from the life of Mr. *Matthew Henry*, that they lived upon good terms as fellow labourers in the same city. Mr. *Harvie* died of a very short illness, and the night before, expressed to Mr. *Henry*, after he had prayed with him, his inward peace and comfort in the views of eternity.] He brought up a son to the ministry among the Dissenters, in whose ordination at Warrington Mr. *Henry* assisted.

WAVERTON, [R.] Mr. JOHN MARIGOLD.

WHITLEY. Mr. JOHN MACHIN, of *Jesus Col. Camb.* He was born at *Seabridge* in Staffordshire, *Oct.* 2, 1624. [He spent his youth in vanity and sin. At about twenty-one years of age he went to the university, without any view to the ministry, or to a continuance there. But it pleased God, on his first going thither, to effect a gracious change in him, chiefly by the preaching of Dr. *Hill;* and that of Dr. *Arrowsmith* was much to his comfort and edification. No sooner did he find this blessed change in his heart than his friends perceived it by his letters; which, together with his exemplary conversation afterwards, were the means of converting his three sisters, and there was room to hope, both his parents also. While at Cambridge, he was seized with a dangerous illness, which was the means of exciting good resolutions for the diligent serving of God, in case of his recovery, which, by divine grace, he faithfully performed. He set up a meeting of some scholars for religious purposes, which continued in the college several years after his departure, to the spiritual advantage of many. He was not

disposed to settle at first, but went to his friends, and preached occasionally at various places, and his success was great. He was very useful in calling off people's attention from controversies in church and state, and engaging it about the main things of religion.] In 1649 he was ordained at *Whitchurch* in Shropshire. In 1650 he setttled at *Ashburn* in Derbyshire; where for two years he was a laborious preacher, and exceedingly useful; not confining his concern to that particular town, but making frequent excursions into the Moorlands, and other dark corners in Staffordshire, where his occasional labours were useful to many souls. From thence he was called to *Atherston* in Warwickshire, where he spent a year in a lecturer's place, and had many converts. [When the time came that he should have commenced M. A. he waved it, thinking he could expend his money in a better way than in purchasing an honorary degree.] In 1654 he removed to *Astbury* in this county, where he continued several years.

Among many instances of his fervent desire after the good of souls, one was this, He set up a monthly lecture, to be preached by the most eminent ministers, in several large neighbouring towns, *v. g.* Newcastle, Leek, Uttoxeter, Litchfield, Tamworth, Walsal, Wolverhampton, Pentridge, Stafford, Eccleshall, Stone and Mickleston. This lecture he supported at his own expence; and for the perpetuity of it he had settled a yearly income in his will: but living to see such times as would not bear it, he laid aside the design. By the coming of another incumbent to *Astbury*, he was at liberty every other Lord's day, and used to preach abroad in the county, where he thought his help most needful. In 1661 he removed to *Whitley*, where he was silenced in 1662. Though few discovered more grief for so sad a dispensation, scarcely any one bore his ejectment with less reflection upon superiors. He continued in the place of his residence, labouring for the advantage of the people's souls with all his strength, and God made him a great blessing to all the country round. [It was a common custom with him when he had been preaching, to get as many as he could to the house where he lodged, and there repeat the substance of his discourse, and in conversation further press the truths he had been delivering.] Providence so ordered it, that the neighbouring gentry, being convinced of his integrity and innocence, and the peaceableness of his spirit, gave him no molestation. Several of his old neighbours going to see him, he dropped these words, "Ah my friends, I never lived since

since I died." His death happening soon after, viz. *Sept.* 6, 1664, made them conclude that his being silenced broke his heart. He was not above forty years of age.

He was eminent for holiness and a heavenly mind: a hard student, and an indefatigable preacher: of great humility, and very strict in his watch. His heart and head were wholly taken up with the great and necessary points of religion, in which all true Christians agree. Making the substance of religion his business, he never had leisure to trouble himself with the controverted points, nor would he put his soul out of tune with such things as had caused jarrings and discord among Christians. Few were more successful in their ministerial labours. [He had a singular faculty in introducing pious conversation, particularly with strangers, whom he occasionally met with; to many of whom he was by this means eminently useful. The following is one remarkable instance among many. As he was going one morning to a lecture, he met with some young men who were going to a cockfighting; when he said to one of them, "Friend, our Lord and Master Jesus Christ did not come into the world to encourage such sports as these." This and some further discourse stuck like an arrow in his side, and he could have no rest till he learned who this minister was; upon which he sought his further acquaintance, which was the means of his thorough conversion.]—A pious divine, (afterwards a dignitary in the church of England) speaking about Mr. *Machin* after his death, said, "I am so well satisfied as to his extraordinary piety in general, that I wish my everlasting portion may be with him. I never knew one more public-spirited, more sensible of men's spiritual necessities, and more ready according to his ability, to supply them: more zealous for God's glory: more delighted, incessant, importunate, and successful in prayer, and more thankfully sensible of the returns thereof, than this holy person was; of whom this degenerate world was not worthy; and therefore, having been abundant in the work of the Lord, God hath satisfied him with never-ending experiences, that his *labour*, from which he now rests, *shall not be in vain in the Lord.*" [See a further account of this excellent man in the last vol. of *Clark*'s Lives.]

WIMSLOW, *(probably near Knutsford.)* Mr. JOHN BRERETON.

WOODCHURCH, [R. S.] Mr. SAMUEL GRASTY.

Mr.

Mr. JOHN GARTSIDE, was preaching somewhere in *Derbyshire* when the Uniformity-act took place; but was best known in this county, where he lived most of his days afterwards. He was a humble, plain, methodical, warm, and lively preacher, and a great sufferer for Nonconformity. He was once pulled out of the pulpit in *Borsley* chapel, by Sir *Jeoffry Shakerly*, in 1669; and the next day was carried to *Chester*, where he suffered imprisonment according to law. Another time he was taken up in Derbyshire, for the same crime of preaching, and carried to *Derby*. He was bold in hazarding himself to preach the gospel, and feared no dangers. This good old minister lived and died near *Macclesfield*, and was greatly esteemed by all that knew him, especially by the good people of *Chester*, to whom he used to preach very privately in the times of persecution. He was a person of uncommon learning and judgment, of eminent gifts in preaching and prayer, and of great humility, simplicity, and godly sincerity. He was accustomed to great plainness in his dress and manner of living, beneath what his friends thought was due to his station as a minister; but he was best pleased with it. When he found his end drew near, he expressed his hope that he had done something for God, which thro' Christ would find acceptance; and he blessed God he was not afraid to die. A son of his was ordained to the ministry at *Knutsford*, *May* 7, 1707.

The following ministers afterwards conformed.

Mr. WRIGHT of *Boston*—Mr. SAM. EDGLY of *Thornton*—Mr. ROBERT HUNTER of *Knottesford*, who died at Liverpool—Mr. EDWARDS of *Christleton*, who afterwards fixed in *Oswestry*—Mr. HASSEL of *Harslynton*—Mr. MATTHEW JENKYNS, ejected from *Shotwick* in this county in 1662, as he had been before from *Gressford* in Denbighshire in 1660, and died at *Wirral*—Mr. BURROUGHS of *Harthill*, who conformed at *Baddely*—Mr. COLLY at *Churton-heath Chapel*. Several of these were brought in by Bp. *Wilkins*'s soft interpretation of the terms of conformity.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

CORNWAL.

ST. ANTHONY, [V. 4ol.] Mr. JOHN COWBRIDGE. He was chaplain some years to Mr. *Boscawen*. He was once maliciously accused of treason, because, upon a certain occasion, he happened to mention the *Subject* before the *Sovereign*.

BLISLAND, [R.] CHARLES MORTON, M. A. of *Wadham Col. Oxf.* He was grandson, by his mother's side, to Mr. *Kestle*, of Pendavy, in this county, and born in his house, about the year 1626. His father was Mr. Nicholas Morton, who was forced to quit the very same rectory for nonconformity in the reign of K. Charles I. after which he came to be minister of *St. Mary Overy's*, in Southwark, where he died. He descended from an ancient family at Morton, in Nottinghamshire, the seat of *T. Morton*, secretary to K. Edward III. Mr. *Charles Morton* was his eldest son; and he had two more, who were also ministers. When he was about fourteen years of age, his grandfather sent him to *Oxford*, where he was very studious, and at the same time zealous for the rites and ceremonies of the Church of England, like his grandfather, who was a great Royalist. When the civil wars came on, he was much surprised to find that they who were most debauched generally sided with the king, against the more virtuous part of the nation, who for the most part favoured the cause of the parliament. Hereupon he began to apply himself seriously to the controversy between the Prelatist and the Puritan. After mature deliberation, he determined to fall in with the latter. While he was Fellow of the college, he was highly esteemed by Dr. *Wilkins*, the Warden, on account of his mathematical genius.—He began his ministry at *Blisland*, where he lived as a Conformist several years. After his ejectment, by the act of uniformity

uniformity, he retired to a small tenement of his own, in the parish of *St. Ives*, and preached privately to a few people in a neighbouring village, till the fire of *London*, by which he sustained great loss. Upon this he removed to the city, to take care of his affairs; when several of his friends prevailed on him to undertake the teaching of academical learning, for which he was extraordinarily well qualified.—With this view, he fixed at *Newington Green*, where he had many pupils, who were very useful both in church and state. Some scores of young ministers were educated by him, as well as many other good scholars. He had, indeed, a peculiar talent of winning youth to the love of virtue and learning, both by his pleasant conversation, and by a familiar way of making difficult subjects easily intelligible. After about twenty years continuance in this employment, he was so infested with processes from the Bishop's court, that he was obliged to desist. At the same time, being under great fears as to the public, in 1685 he went over to *New-England*, and was chosen pastor of a church at *Charles-Town*, where he died, near eighty years of age.* He was of a healthy constitution, of a sweet natural temper, and of a generous public spirit; an indefatigable friend, a pious, learned, ingenious, useful man; beloved and valued by all who knew him.—Being reflected upon for teaching university learning, and thereby breaking the oath he took in the university, he drew up a *Vindication* of himself and his brethren from this accusation, [which Dr. Calamy has preserved at length. See *Contin.* p. 177—197. Where there is also a copy of his *Advice* to those of his pupils who were designed for the ministry; which is well worthy the perusal of all persons of that character.]

WORKS. The Little Peace-Maker, on *Prov.* xiii. 10.—Foolish Pride, the Make-bate.—Debts discharged, on *Rom.* xiii. 8.—The Gaming humour considered and improved.—The Way of good men, for wise men to walk in.—Season Birds:—an Enquiry into the Sense of *Jer.* viii. 7.—Meditations on the Hist. of the first 14 chapters of *Exodus*, &c.—The Spirit of Man; meditations on 1 *Thess.* v. 23.—Of Common Places, or Memorial Books.—Εὐλαξια, a Discourse on improving the county of *Cornwal*, (the 7th chap. of which, on sea-sand for manure, is printed in *Phil. Transact. Apr.* 1675.)—Considerations on the New River.—Let-

* He is not mentioned in *Mather's* History of New England, the probable reason for which was, that he might be living at the time when that work was published.

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ter to a Friend, to prove Money not so necessary as imagined.—And several other Treatises, all compendious; for he was an enemy to large volumes, and often quoted that adage, Μεγα Βιβλιον μεγα κακον, "A great book is a great evil."

BOTUS FLEMING. Mr. WILLIAM VINCENT.

ST. BREACK [R. S. 150l.] Mr. JAMES INNES. He was a Scotish gentleman, of a good family; and had great interest with the Duke of *Lauderdale*, and with K. *Charles* himself, who sometimes admitted him to uncommon freedoms: so that had he not disrelished the terms of conformity, he might have had a fair prospect of considerable promotion. The king once seeing him walking on a Lord's-day morning, said to him, "You *Innes*, I believe you are going to some conventicle." He replied, "If I am, I humbly hope your majesty will not turn informer." At which the king appeared not at all displeased.

ST. BURYAN [R.] Mr. JOSEPH HULL.

ST. CLEMENT's [V.] Mr. WILLIAM UPCOT.

ST. COLUMB *Major* [R. S. 400l.] Mr THOMAS TRAVERS, Fellow of *Magd. Coll. Camb.* A holy active person, and a lively preacher; much celebrated in this county, and the neighbouring parts. He was for some time lecturer of St. *Andrew's*, in Plymouth, and assistant to Mr. *George Hughes*. He was thence called to this place, where he was very useful, till the Bartholomew-act silenced him. After that he was greatly favoured by the noble lord *Roberts*, who was uncle to his wife. His son, Mr. *Elijah Travers*, was afterwards pastor of a congregation in *Dublin*.

CREED [R.] Mr. TOBIAS BOUCHIER. A very learned man, but inclined to melancholy.

FOWEY [V. 40l.] JOHN TUTCHIN, M. A. Son of Mr. *Robert Tutchin*, of the Isle of Wight, who was a man of primitive simplicity, integrity, purity, and piety. He had three sons, *John*, *Robert*, and *Samuel*, and he brought them all up to the ministry, which they all adorned, and they were all ejected in 1662. *John* was educated in the free-school of *Dorchester*, where he made great proficiency in learning. He went to *Cambridge* at the age of fourteen, and was made M. A. at five years standing by special favour. The Earl of Kent chose him for tutor to his son. He was afterwards engaged in the wars. Upon his ejectment he continued

tinued in the place where he had been public minister, and was much valued by the sober part of the gentry. He was a general scholar, a profound critic, and a good orator. At the beginning of K. James's reign, he was tried at the assizes at Launceston, upon the 35th of Eliz. and resolved to abjure the realm; but upon a farther hearing at the King's Bench bar, he was acquitted. He left some valuable MSS.

ST. GERMAIN's. Mr. SOLOMON CARSWILL. After his ejectment he preached at his own house *gratis*, till within a fortnight of his decease, when he was about 89 years of age.

GUENNAP [V.] Mr. JOHN LANGSFORD.

ST. HILARY [V.] Mr. JOSEPH SHERWOOD. After his ejectment by the Bartholomew-act, he resided at *St. Ives* to the day of his death, which was about the year 1705. He was a constant faithful preacher at that place, and at *Pensance*, seven miles distant, alternately every Lord's-day, besides lectures on the week days. He was of a sweet engaging temper; and though for a long time he laboured under very great indisposition of body, and constant pains, yet he was unwearied in his work, both in his study and in the pulpit. Soon after his ejection he was cited to the spiritual court for not going to church. He appeared, and gave for a reason, That there was no preaching, and that he could not, with any satisfaction, attend there only to hear the clerk read the prayers; but promised to go the next Lord's-day, if there was a sermon. Finding, upon enquiry, that there was no minister then, he did not go, and so was cited again, and gave the same answer. The Lord's-day following, being informed by the churchwarden, who was his friend, that there would be no sermon, he determined to go to church, when great numbers out of curiosity followed him. He seated himself in the clerk's desk all the time of prayers, and then went up into the pulpit, and prayed, and preached from these words, *I will avenge the quarrel of my covenant.* The rumour of this action was soon spread abroad; but such was the people's affection to Mr. *Sherwood*, that though there was a crowded congregation in a great church, his enemies could not get any one to give information against him, till, by artifice, they got an acknowledgment from his friend the churchwarden, and by threats frightened him into a formal information. He was then carried to a petty session of justices, where one Mr. *Robinson* sat as chairman, who greatly reviled

reviled Mr. *Sherwood*, and called him rebel, &c. which he bore patiently, only making this reply, "That as he was a minister of the gospel, and at the church where there was so great an assembly, he could not but have compassion on the multitude, and give them a word of exhortation." Mr. *Robinson* said, "But did ever man preach from such a rebellious text?" "Sir," replied Mr. *Sherwood*, "I know man is a rebel against his Creator, but I never knew that the Creator could be a rebel against his creature." —On which Robinson cried out, "Write his mittimus for Launceston jail." And then turning to Mr. *Sherwood*, said, "I say, Sir, it was a rebellious text." Mr. *Sherwood* looked him full in the face, and addressed him in these words: "Sir, if you die the common death of all men, God never "spake by me."—He was then sent to prison, where he found favour with the keeper, and had liberty to walk about the castle and town. Robinson returned home; and a few days after, walking in the fields, a bull that had been very tame, came up to a gate where he stood, and his maid servant before him, who had been milking, when the creature turning her aside with his horns, ran directly upon Robinson, and tore out his bowels! This strange Providence brought to mind what had passed at the sessions. In a little time Mr. *Sherwood* getting leave to return home, was sent for to *Penzance*, where some justices met. He immediately went, though he expected no other than to be sent back to jail.— But when he came there, Mr. *Godolphin* came out, and taking him into another room, said, "Sir, I sent for you to know how you came to express yourself in such a manner, when we committed you? You know, Sir, what has since befallen Mr. *Robinson*, &c." Mr. *Sherwood* replied, "Sir, I was far from bearing any malice against Mr. *Robinson*, and can give no other answer than that, *when we are called before rulers for his name's sake*, whom we serve, *it shall be given us in that very hour what we shall speak*." To which Mr. *Godolphin* replied, "Well, Sir, for your sake, I will never more have a hand in prosecuting Dissenters."— And he was as good as his word.—[*N. B.* This extraordinary story is well attested. See Calamy, vol. iii. p. 215.]— §The same story, as to the substance of it, is related, with the

§ Among the magistrates in this county, one of the most noted for his fiery zeal against the Quakers, was Major *Robinson*, a justice of the peace, and member of parliament. He had been active in sending many of them to prison;

the addition of some circumstances, in *Besse's Sufferings of the Quakers*, where there is also a further account of the infamous persecutor *Robinson*, the whole of which shall be given below.

ST. ISSY [V.] STEPHEN REVEL, M. A. of *Exeter Col. Oxf.* The son of Mr. *Thomas Revel*, of Hunsdon, in Ermington parish, Devonshire, where he had a good estate. He many years survived this his son, who died of a consumption, *July*, 1671, at about forty years of age. He was an excellent Greek scholar, and a man of a very pleasant temper. He married the daughter of Mr John Vincent, who was sister to Mr. Thomas and Mr. Nathaniel Vincent, so well known as eminent ministers. On account of his early decease, his father left his estate to his grandson, a very worthy gentleman.

ST. JUST [V.] Mr. EDWARD SHEFFIELD.

LANDRAKE [V.] GASPER HICKES, M. A. of *Trin. Col. Oxf.* He was the son of a minister, and born in Berkshire. He was a good scholar, a celebrated preacher, and a member of the Westminster Assembly. Being ejected in 1662, he preached as he had opportunity, but met with much trouble. Continuing (after *May* 30, 1670) to preach in his family, to the number that the Conventicle-act allowed, with others under sixteen years of age, Mr. *Winnel*, the young parson of *Landrake*, was so enraged, that he informed against him, as keeping conventicles, and had his house search-

prison; and hearing that the jailor had given some of them leave at times to go home and visit their families, he complained against him at the assizes, and had him fined 100 marks for his good nature. It was this man's diversion to harrass the Quakers, and the disturbing their meetings he sportively called *Fanatic hunting*. The dismal exit of this violent persecutor was remarkable. Not long after [the above] assize, he sent one day to a neighbouring justice to go with him a *fanatic hunting*. On the day appointed for that sport, he ordered his man to meet him with his horse some distance from the house. He then went into a field, where he was used to play with a bull, and fenced at him with his staff, as he was wont to do; but the bull ran fiercely at him, struck his horn into his thigh, and so lifting him up, threw him over his back, and tore up his thigh to his belly; and when he came to the ground he broke his leg. The bull then gored him again, and roared, and licked up his blood. Several workmen came up, but could not beat off the bull, till they fetched dogs to bait him. The major's sister, hearing of this disaster, came and said, "Alas, brother, what a heavy judgment is this!" He replied, "It is a heavy judgment indeed!" He was carried home, and soon died. This tragical end was much remarked, and many were of opinion, that the divine justice was eminently conspicuous therein. *Besse*, vol. i. p. 118.

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ed by the officers of the parish, who found but four persons there above the age of sixteen, besides his own family. He rode from justice to justice to convict him, but the gentlemen in the neighbourhood would give him no countenance, being sensible that the law was not violated. Hereupon he went into Devonshire, where he found some justices for his purpose, who convicted him; and taking it for granted that he preached, though there was no proof of it, they levied 40*l.* upon him. Hereupon Mr. *Hickes* appealed to the next general sessions, where, contrary to law, he was denied a jury, and the justices passed judgment upon him by vote; and his appeal being hereby made unjust, they besides the 40*l.* gave treble cost against him, and at the same time loaded him with foul reproaches.

WORKS Several Sermons before the Long Parliament.—The Life and Death of David: a Funeral Sermon for Wm. Strode, Esq.—The Advantage of Afflictions: a Fast Sermon before the House of Peers, *Jan.* 28, 1645.

LANIVET [R.] Mr. HENRY FLAMANK. He was a branch of an ancient and reputable family in this county. He had been chaplain to Sir *Hardress Waller*, when he was governor of Pendennis. He was a very genteel man, of considerable learning, great natural abilities, a clear head, a strong memory, and lively affections. His method of preaching had something in it so peculiarly convincing, that it seldom failed of some success. Instances of his usefulness were obvious in most places where he occasionally exercised his ministry. He had a majestic mien, and yet a most obliging affability in common conversation. Such a happy mixture of seriousness and good nature, is rarely to be met with, especially so recommended by those stated evidences of sincerity, which rendered him unsuspected of affectation or ill design. He was very much esteemed by the more serious gentry of the Western counties, and beloved as well as reverenced by meaner persons, who were far from being friends to the generality of his character. He was a very strenuous opposer of addresses to K. *James* II. upon his Declaration for liberty; not only refusing to sign any himself, but earnestly dissuading other persons from it. He was also very much against the taking off the penal laws and tests, then pressed with so much eagerness, and had the courage, as well as honesty, freely to declare it to the perambulators sent about the country to promote that design. Some time after K. *James*'s Declara-

tion, he was called to the exercise of his ministry in a considerable congregation at *Tavistock* in Devon; where he faithfully laboured with good success, till seized with a violent fever, of which he died, in a comfortable and assured expectation of a blessed change, *May* 8, 1692.

LANSALLOS [R.] Mr. NATHANIEL TINCOMB.

LANTEGLOSS [R.] Mr. JONATHAN WILLS, of *Exeter Col. Oxford.* Son of Mr. *John Wills*, rector of *Morvall* near *Loo*; an old Puritan, who was an eminent instance of piety and devotion, and of the success of his prayers and endeavours for the conversion of his people and children; which led him to break out in a transport of joy upon his death-bed: "The blessing of my Father, hath prevailed above the blessings of my progenitors. Of my ten children, nine have a work of grace, I hope: and for my youngest son, I die in the faith of a plentiful harvest. He shall be converted also after my decease." There was great reason to hope this proved true. That youngest son was a worthy conformist minister. This Mr. *Jonathan Wills* was his eldest son, whose conversion in his father's lifetime was very remarkable. He had been wild and extravagant, and had committed some offence for which he was forced to fly from the king's army. His father had prevailed with several ministers then at *Plymouth*, and other good people, to spend a day in prayer in behalf of this prodigal son. While they were engaged in this exercise, the prodigal arrives, and finds them together actually praying for him. As soon as they had done, he dissolved into tears, and falling on his knees, begged his father's pardon; and from that day he proved eminently serious.—After the war, he went to *Oxford*, where, in a little time, he obtained a fellowship; and was at length presented to this living, where he was a diligent and successful preacher till the Bartholomew-act passed; and he held on his ministry afterwards in private many years, serving the Lord faithfully in his generation, amidst many temptations and sore trials, till he fell asleep, 1695.

LAUNCESTON. JOHN OLIVER, M. A. Of *Exeter Col. Oxf.* His father, who was a gentleman of this county, gave him a liberal education. He was a critic in the Latin and Greek languages, for which and his other excellencies, he obtained a Fellowship in his college, from whence he removed to take the pastoral charge of the people of this town. Here

Here he kept a school, and made many good scholars. He was an excellent preacher; for which, as well as for his learning, he was much valued by the gentry of Cornwal and Devonshire. Mr. Secretary *Morice* had a great esteem for him, and gave him a yearly pension for the support of his family, after he was silenced; when he gave up his ministry, and died a lay-conformist, about the year 1675.

WORKS. A Book for the Help of Teeming Women.

ST. MABYN [R.] Mr. WILLIAM TREIS. He was reckoned a profound scholar, and his composures extraordinarily good; but he was unhappy in his delivery.

MAWGAN MENEAGE [R. S. 200*l.*] Mr. SAMPSON BOND. After his ejectment he went to the island of Bermudas, where he died.

MAWNAM [R.] Mr. WALTER QUARUM.

ST. MELLION [V.] JOHN LYDSTON, M. A. Born at *Combe* near *Dartmouth*, *July* 18, 1613. Educated at *Oxford*, where he continued nine years. In the wars he was a chaplain in the army. After the defeat of the Earl of *Essex* at Lestithiel, 1644, a party of the cavaliers seized him, as he was marching towards Tiverton, stripped him, and carried him prisoner to Exeter. The hardships he endured in his confinement there, threw him into a violent fever, which endangered his life. About the year 1653, he married a daughter of Mr. *F. Whiddon*, of Morton-Hampstead in Devon; and about the same time, Sir *J. Coriton* presented him to this vicarage. Here he discharged the duties of his office with all fidelity and diligence, and met with great respect. He was intrusted with the education of the sons of some gentlemen of note, and, among the rest, of Sir *Wm. Coriton*. When the Act of uniformity passed, some thought he might have conformed, being a man of great moderation, and having never taken the Covenant: but he could not come up to the terms required, and so quitted his living, to preserve the peace of his conscience. His successor, Mr. *Granger*, let the glebe to him for some years, permitted him to live in the vicarage-house, and boarded with him. From hence he removed to *Saltash*, where he preached to a small number, as the times permitted. He had some bitter enemies in the town, who gave him much trouble, particularly Mr. *Beal* the minister, and two of the magistrates. Once he was convicted on the

Conventicle-act, when there was but one present above the number the act permitted. A fine of 40*l.* was laid upon him, and warrants for levying it were granted; and the watchful malice of those that were set against him, obliged him for a long time to keep his doors shut, to secure his house from being rifled, and his goods from being sold. At other times he was searched for, and insulted, and threatened, to the great terror of his family. And sometimes he left his habitation, wife and children, to escape a jail.—In the latter part of his time he was grievously afflicted with the cholic; and at last a pleurisy put an end to his labours and his sufferings. When he saw the time of his departure near at hand, he enjoyed inward peace, and a good hope as to his future state. When the violence of his distemper made it difficult for him to speak, a good woman asking him how he did, he chearfully replied, "Nothing but this rotten carcase keeps me from being completely happy." After six or seven days sickness he died, *Sept.* 3, 1671, aged 58. He was a man of good learning, exemplary gravity, and eminent piety. His reverence in the worship of God was very remarkable. His behaviour was inoffensive, and his spirit truly catholic. These good qualities procured him great respect from several gentlemen of the church of England. It was observable that Mr. *Stephens*, one of his persecutors, died so poor, that his widow and children received relief and support from Mr. *Lydston*'s widow and her son.—He appears to have printed nothing but a preface to the farewell-sermons of his brother-in-law Mr. *Francis Whiddon*.

MENHENIOT [V.] Mr. SAMUEL AUSTIN. After his ejectment he lived at *Plymouth*.

ST. MERRAN by *Padstow*, [V. S.] Mr. SAMUEL TAPPER, of *Exeter Col. Oxf.* The second son of Mr. *Oliver Tapper* of Exeter; a person of very strict and exemplary piety, by which he was the means of awakening and converting this his son, whom he designed early for the ministry, and sent to *Oxford* at the age of fifteen, being examined and approved by the Exeter ministers. Dr. *Conant* the rector, after a particular examination, admitted him to the Lord's table. Proving consumptive about the year 1656, his physician advised him to hasten into his native air, which he did, and quickly recovered. Being persuaded to lay aside all thoughts of returning to Oxford, he preached in the place of his nativity with good acceptance. After a while, providence,

dence opened him a way of settling as an assistant to Mr. *Humphrey Saunders* of Hollesworthy, in Devonshire. He was ordained in that church, *Aug.* 5, 1657, by several of the ministers of the 4th division of Devon. When he had continued here a while he was presented by *Cromwell* to this vicarage of St. Merran, from which Mr. *H. Banbrigg* was sequestered. At first he scrupled to accept it, but at length took possession, and continued in it till the Restoration. He was well respected not only by his parishioners, but also by his predecessor, to whom he allowed half the income, and a house upon the glebe to live in. Whenever they met, they conversed together in a very friendly manner, as they continued to do when Mr. Banbrigg was restored. After this Mr. *Tapper* resided some years with a very worthy gentleman of this county, *R. Erisey*, Esq. of Erisey. From thence he removed to Exeter, where he lived with his friends, till the liberty granted by King James.

He withdrew from the establishment with a very charitable and peaceable disposition; being prepared to conform, if he could have been satisfied about the terms. He was no enemy to episcopacy or a liturgy; but said, he was not prepared to assent to a book which he could not possibly see before his assent was required. His great learning, with his moderation, modesty and candour, procured him the intimate friendship of the most valuable and learned clergy and others of the city of Exeter. Dr. *Wilkins*, afterwards Bp. of Chester, Mr. *Hopkins*, afterwards Bp. of Londonderry, and others, often visited him, and invited him to a Latin theological disputation, which the clergy held once a week. Bp. *Ward* had so great a value for him, that he offered him his interest to get him preferment if he would conform, which he modestly declined. He often dined at the palace, even when the times ran high against the Nonconformists; and the Bishop told him, the oftener he came the more welcome. That learned prelate more than once laid his hands on Mr. *Tapper*'s head, and blessed him; saying with a smile, "Mr. *Tapper*, where is the harm of a bishop's laying on of hands?" Mr. *Baldwin Ackland*, treasurer of the cathedral at Exeter, had such a respect for him, that he importuned the Bishop to grant him a licence to preach in his chapel. This he could not do; but he promised to connive at him as long as he could, provided the liturgy was always read by another. The treasurer promised this, and took care to have it performed, and the bishop took no notice of it till the repeated clamour

of some of the furious gentry obliged him privately to advise him to desist; which he immediately did.

About the year 1687, he had an invitation to *Limpston*, nine miles from Exeter. The people who chose him for their pastor built him a meeting-house there; and his warm practical preaching, and holy exemplary conversation, gained him universal love among them. His congregation increased, and he was blessed with success in the conversion of many souls. He was also generally respected by the neighbouring gentry who had any moderation, and knew how to value learning, an obliging temper and genteel carriage. But all his excellent qualifications could not secure him from the fury of high-church bigots. For his meeting house was broke into about the year 1692, late on a Saturday night, and the glass of the windows very much shattered. On the Lord's-day the good man prayed earnestly for his enemies, that God would forgive their sin and turn their hearts.—A vile and malicious person once put on a cloak and a band, and in that habit went to a woman of ill fame at *Dawlish*, telling her that he was Mr. *Tapper* of Limpston, and offering her money to have criminal converse with her. The woman reported this of Mr. *Tapper*, to the injury of his character. But when he appeared before two justices of peace, she on seeing him, declared upon oath, that he was not the man who was at her house, and that she had never seen his face before. She then publicly asked his pardon, which was readily granted.—None of these things moved him; but he persevered in the faithful discharge of his duty. He was never so chearful as on the Lord's-day, and when employed in his master's work. In the latter part of his life, bodily infirmities lay heavy upon him, and he grew somewhat melancholy. The last year his intellect was much impaired, and yet he could not without difficulty be with-held from his beloved work of praying and preaching. The last time he mentioned his Nonconformity, he declared his satisfaction in having acted according to his conscience. A third fit of an apoplexy put an end to his life and labours, *March* 3, 1709, in the 73d year of his age. His funeral sermon was preached by Mr. *Joseph Manston* (to whom he had resigned his charge the summer before) on *Acts* xx. 24.

His natural powers were quick and lively; he was a very hard student, and acquired a considerable stock of learning, He perfectly understood the French and Welch languages. and acquired a great exactness in the Latin. He had the history

tory of most words, *ad unguem*, whether they were pure and used by the writers of *Augustus*'s time, or introduced when the language was declining. Latin poetry was his amusement during his silence. But his beloved language was the Greek, in which he was so ready, that he could read the poets and philosophers as familiarly as if he had been reading English. He had the Greek Testament by heart, and would, upon any occasion that offered, instantly repeat the text, and criticize upon it, as if the book lay open before him. He was well acquainted with the classics, moralists and historians, both Greek and Latin, and made all his knowledge subservient to divinity.—He was a very good practical preacher, an excellent textuary; a humble zealous, devout christian, and an example of godly simplicity and purity. There was observable a blessed harmony between his excellent practical sermons, and his serious, holy, prudent conversation. A scandalous minister was the most odious sight to him in the world. He was a steady example of walking closely with God in secret duties, and would never venture into the world, without seeking to engage the presence of God with him, knowing that a man may as easily live without food, as that the spiritual life can be maintained without communion with God; and it was his observation, drawn from long experience, that "Where devotion is dropped in "the closet, it seldom keeps possession long in the family, "heart or life."—He discovered a truly generous and charitable spirit to friends and enemies. He continued single, and had a good estate, so that he might easily have lived in splendour; but he hardly allowed himself what was convenient. To religious poor, poor ministers, poor scholars, neighbouring families, and common objects, it is thought he gave away nine tenths of his income.§ Indeed he could hardly keep any money by him, when he met with proper objects on whom to bestow it. His charity was very extensive, and not confined to any particular opinions or persuasions in religion. Whoever was in distress, he accounted him his brother, and fit to be relieved. It was a fixed rule with him, rather to relieve nine by mistake, than to send away one empty, who was really in want. He often said, "Charity may be mistaken, but will not go unrewarded." But though he was ready to *do good to all*, he had a particular regard to such

§ Whether this account of him be not more to *his honour*, than to have had it said of him "that he died a RICH BACHELOR," let any wise and good man judge. Compare page 270, Note.

as were of the *household of faith*.—Nothing could be expected from his dying words, because his distemper seized his head.

WORKS. He printed nothing; but he wrote several things, *e.g.* A Latin Inscription on the Monument of the Lord Chancellor Fortescue. (See *Prince's Worthies of Devon*, p. 317.)—He translated seven books of *Milton's* Paradise Lost, into Latin Hexameters.—He left some hundreds of Latin verses on the Absurdities of Popery, and the Roguries of the Romish Priests compared with the Pagan.

ST. MICHAEL PENKEVEL. [R.] JOSEPH HALSEY, M. A. of *Trin. Col. Camb.* under the tuition of Mr. N. *Bradshaw*. He was brought into this county by *Hugh Boscawen*, Esq. and lived as chaplain in his family, while he preached in the parish church in this place. He was ejected in 1662; and, upon the Five-mile act, removed to *Filly* with his family. But that place being farther from Tregachman than was agreeable to Mr. *Boscawen* and his lady, he, at their request, removed to Merther, the next parish to theirs; where he continued preaching on Lord's-days in his own house; and on Saturday evenings and Lord's-day mornings, in Mr. *Boscawen's* house, as long as he lived. He had very valuable ministerial abilities. His sermons were rational, and very methodical. He was much of a gentleman, and was greatly honoured and beloved by those that knew him. The want of a convenient school put him upon teaching his own children grammar-learning: and this was no sooner known, than his house was thronged with gentlemen's sons of the best rank; who, though many of them were averse to Nonconformity, thought themselves happy in having their children under his roof. How well he discharged that trust, many gentlemen and ministers, conformists, as well as others, will readily testify.—His judgment as to Nonconformity was moderate; having a great aversion to bigotry wherever he found it. His sentiments and practice were very similar to Mr. *Baxter's*. He kept up a very friendly correspondence with many of the conforming clergy. He was a great enemy to controversies, especially when the contest seemed more for the sake of victory than truth; and would often lament the divisions among Protestants. The whole course of his life was an exact and regular measuring out his time, which he strictly redeemed by one even steady method, which made all his affairs go on with ease and pleasure. His work was his delight, and when he was above 80 years of age, he would be

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in his study early in the morning. His life, though laborious, was very comfortable and happy. His countenance was always serene and chearful. He often expressed his desire that he might not outlive his work. But though he was unable to preach six weeks before his death, he freely resigned himself to the will of God. When his body was disordered, his mind was clear; and with a steady countenance did he look the king of terrors in the face. He resigned his spirit, *Oct.* 1, 1711, aged 85, with such ease and chearfulness, such greatness and presence of mind, as has been rarely seen.

MILOR and MABE. § Mr. THOMAS TREGOSS, of *Exeter Col. Oxf.* was born at St. *Ives*, near the Land's end, in Cornwall, of an ancient and noble family. William the Conqueror created *John Tregoss* a baron, who died without issue, and *Henry Tregoss* sat as a baron in parliament in the 35th year of *Henry* I. *Robert Tregoss* was one of those lords that sided with the earl of Leicester against *Henry* III. But this family, with all its dignities, came to ruin; which was considered as the righteous judgment of God, for a horrible instance of fraud, injustice, and cruelty, towards the widow and fatherless. Mr. *Thomas Tregoss*, who viewed the matter in this light, offered many fervent prayers for the removal of this curse. Both his parents, however, were pious persons, of the puritanical stamp, and they were careful to train him up in learning and religion. He was very early inclined to the work of the ministry, and though he at first appeared to be of a dull capacity, his faculties afterwards brightened, and he made good progress in literature, under the tuition of Mr. *Francis Howel;* and he gave such hopeful signs of piety, that Dr. *Conant* admitted him to communion in his church. A sermon of his on *Hos.* vi. 4. had struck great terror into his conscience, though the effects of it, after a time, vanished away, so that he was not (as he was afterwards persuaded) then brought to a thorough conversion. He was afterwards recovered to such a seriousness of spirit, and possessed such ministerial gifts, that when he left the university, and returned to St. *Ives*, the people there, upon hearing him preach, invited him to settle among them as their minister. Though he at first modestly refused, he at length yielded to their importunity, and after spending some time among them, he was set apart to the pastoral office,

§ This more ample account is substituted in the room of the former brief one, and is an abstract of that in Clark's Lives, printed 1683.

Aug. 17, 1657. He continued there two years, and approved himself a close student, and a constant faithful preacher.

The first summer that he was here, he witnessed a remarkable event of providence. This town depended much on the Pilchard fishery. The fishing season was nearly expired, and no pilchards appeared, which greatly distressed the inhabitants. Mr. *Tregoss* hereupon advised them to keep a day of humiliation and prayer. They accordingly did so, and the very next day there appeared great shoals of fish, of which they caught a large quantity. But the next summer, the fishermen having taken a great number of pilchards on the Saturday, were busy in drying their nets, &c. on the Sabbath; when he reproved them for it, telling them that they justly provoked the Lord to withdraw his blessing; and it fell out accordingly; for, from that time to the end of the season, they utterly failed of success.—In the year 1659, Mr. *Tregoss* removed to the vicarage of *Milor* and *Mabe*, from whence he was ejected by the Act of uniformity; upon which he preached twice every Lord's day in his own family, where several others who had experienced the comfort of his ministry, attended. This being reported to the lord lieutenant, he committed him to the custody of the mareschal, for his refusing to take the oath appointed for the militia. After three months confinement, during which time he preached to the prisoners, and others who came to hear him, he was released by an order from the deputy lieutenant. In *Sept.* 1663, he removed to the house of the baron of *Kigilliack*, in the parish of *Badock*, near *Penrin*, where he kept up his meetings on the Lord's day, to which many flocked, "as doves to their windows." The next year, he and his wife, as they were one night in bed, felt a terrible earthquake, the shock of which none perceived but themselves. This was but an emblem of that trembling which he afterwards felt in his conscience.

On *Jan.* 1, 1665, he was led to preach on *Luke* xii. 47, when he shewed what a dangerous thing it is to sin against knowledge. When the duties of the day were over, the Lord brought his own sins to his remembrance, and one above the rest, in such a manner as led him to conclude that he had never been thoroughly converted; and that text, *Heb.* xii. 17, occasioned him inexpressible terror. He applied himself earnestly to prayer, but for five weeks he was kept under the spirit of bondage, till he met with a pas-

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sage in a good book, relating to the love of God in Christ, which was the means of affording him consolation; and on the following Sabbath he experienced the delightful exercise of repentance and evangelical faith, in contemplating the promises of the gospel, and the sufferings of Christ; after which he was carried on in the discharge of duties with more enlargement and affection than ever. From this period he dated his conversion: for though, for a considerable time, his conversation was irreproachable, his labours in the ministry indefatigable, and his zeal for nonconformity ardent, he now looked upon all his former good deeds as splendid sins, and as a continued series of formality and hypocrisy, notwithstanding all that his friends urged to the contrary. He lamented the condition of the church, that so many were made ministers in it, before they were real Christians, and expressed his fears, that not a few who, in the esteem of men, pass for good and able ministers, will at last, when they come to be "weighed in the balance, be found wanting." He was the more confirmed in his apprehensions concerning himself by this circumstance, That notwithstanding all his labours in the ministry for some years, he could not say that God had made him the instrument of conversion to one soul; whereas afterwards he had many seals to his ministry.

Soon after this great change, he was brought low, both in body and mind, so as to apprehend that his death drew near; but he was soon encouraged to hope, "that he should not "die, but live and declare the works of the Lord;" and he experienced a remarkable answer to his prayers, in being almost instantaneously restored, so as to be able to walk with ease, on rising up from prayer, though before he could scarcely stand, and even to go through the services of the next Lord's day with vigour. He now found more than ordinary assistance in his studies and in his ministry. He also felt encreasing desires to extend his usefulness. On reading that text, *Matt.* ix. 36. his compassion to the multitude around him, "who were as sheep having no shepherd," was powerfully excited. His thoughts were directed to the parish of *Mabe*, and finding, on enquiry, that there would be no minister there the Lord's day following, after deliberating on the matter, he resolved to go, and offer his services. He found the people willing to hear, and he preached without any disturbance. But the report of what he had done was soon spread abroad, and reached the ears of justice *Robinson*, who came to Mr. *Tregoss's* house the next

Lord's day, where he found him preaching, and took the names of all present, requiring him to give security for his *good behaviour*, or surrender himself to the constable upon his order. He promised the latter, but the former, which he understood of *preaching*, he refused, and in the afternoon he preached again. The following Sabbath he again went to *Mabe*, and preached without any interruption; but was immediately served with a warrant to appear before Mr. *Robinson* the next Tuesday. He went, and boldly justified his conduct, but was committed to Launceston jail for three months; where he enjoyed much spiritual comfort, and was useful in preaching to his fellow-prisoners, and to such as came to visit him. When he was set at liberty, he kept a day of thanksgiving. But he had not been above four days at home, when *Robinson* gave it out, that he would soon send him back to the place from whence he came. He had accordingly appointed another justice of peace to meet him on the next market-day, to join in a warrant for a second conviction of Mr. *Tregoss*, and to prosecute some others for holding conventicles. But in the mean time he was gored by his own bull, which was never known to do any hurt before, and he soon died of his wounds *.

Aug. 20, Mr. *Tregoss* went and preached again at *Mabe* church, as also on that day fortnight, spending the intervals with much activity in his master's service at other places. His friends would have dissuaded him from preaching publicly, but he could not in conscience desist, and therefore on the 18th of the next month, he was again committed to the same prison. He went chearfully, under a persuasion that God would appear for him and his family, which he did in a remarkable manner. In this second imprisonment he was useful to many souls, and enjoyed delightful tokens of the divine presence, as also some intimations of future providences.—*Dec.* 14, he was released, upon which he again kept a day of thanksgiving. On *Jan.* 8, he preached twice at *Mabe*, without interruption, though while he was there, a constable went to his own house with another officer, in order to seize him. The following week his house was twice searched for him; but he again escaped, having set out on a journey into the east part of Cornwal, from whence he went into Devonshire, making a circuit in his way home, preaching wherever he went; and he had great encouragement in the fruit of his labours.—On his return, *Feb.* 4, he went

† See the account of this catastrophe more at large, p. 351, 352.

again

again to preach at *Mabe*, when a constable with a warrant apprehended him, as a dangerous and seditious person, tho' he never meddled with state affairs, or with the church, and always prayed fervently for the king. Being now under the custody of the mareschal of *Bodmin*, he was brought to an acquaintance with several persons who received much good from his ministry. He continued in this prison till *Sept.* 1667, and was released by a special order from the King, according to a secret persuasion in his own mind while he was at prayer.—In the *February* following, coming to preach his Monday's lecture at *Penrin*, he was taken with a fever. On the Lord's day morning he felt much concern for his people, as he had no one to supply his place, and therefore he resolved, weak as he was, and against the intreaties of his friends, to rise and preach. He took that text, *Isa.* xl. 31. and to the great astonishment of all, as well as of himself, he found his strength increase, so that he preached three times that day, and at night he found himself well, nor did his disorder return.

In the beginning of the year 1669, the number of his hearers being much increased, the meeting was removed into a large barn, till being summoned by the proprietor to quit his house, he removed to *Penrin*. But previous to this, a mittimus came from the quarter sessions, grounded on an information given by the bishop, to send him again to Launceston jail. When the constables came to serve the warrant, one of them, more violent than the rest, dropped down, with the mittimus in his hand, as if he were dead. He was after a time recovered, but went away without executing the warrant. In a few days they came again for this purpose, but had not power to take Mr. *Tregoss* to prison.—At the summer assizes, having some business at Launceston, he was invited to make a visit to the N. West part of Devonshire, when he preached in a private house at *Torrington*, for which he was committed, with several others, to *Exeter* jail; but they were all bailed. In this journey his ministry proved useful to many souls. This encouraged him to lay himself out to the utmost of his strength, for improving all opportunities of doing good. The bill preferred against him at Exeter obliged him to attend the two next assizes, and he was at length freed by proclamation. In these journies he had further advantage for propagating the gospel. It was remarkable, that some of the persons who discovered the greatest malice against him for preaching at Torrington, were

soon after cut off by unnatural deaths; of which he himself gave an account in a letter to a friend, dated Penrin, *Sept.* 16, 1670. Among other instances was that of one *Dennis*, who had expressed great joy at the surprisal of this conventicle, and whose wife had bitterly exclaimed, when Mr. *Tregoss* was taken, "Hang the rogue; hang him on the sign post, or the next tree." This unhappy man soon after hung himself in his own study, and his estate was forfeited.

About this time Mr. *Tregoss*'s mind was much taken up in conversing with the state of the saints departed, who were martyred for the testimony of Jesus, which he expressed in a letter to a friend: a prophetic intimation of his own approaching dissolution. He still proceeded however in his unwearied labours. He hired a place for a meeting in the parish of *Mabe*, where he went on without interruption till *May*, 1670, when two debauched persons turned informers. This frightened away most of his hearers, especially those of property, and fines were laid to the amount of 220*l.* yet none of his effects were seized. He then resolved to preach the oftener, to only the statute-number; which he did five times every Lord's-day, and repeated a part of what he had delivered in the evening, besides two or three week-day services. His friends advised him to favour himself, but his zeal was such that he persisted till he had compleatly worn himself out.* On the 18th of *Jan.* 1671, perceiving the time of his departure to be at hand, he took his farewell of his friends, his wife and children, in a long and most affecting speech, though somewhat broken, and perhaps not accurately written.—After having spoken some time concerning his past life and ministerial course, &c. he added, "I hope you will not think it tedious, if I drop a few words upon my grave;" when his physician desired him to desist, lest he should spend his spirits too much. Upon which he said, "Give me leave to speak, for I am upon the borders of eternity, and I think you all look upon me as a dying man: you may therefore suffer me to speak as much as I can. I am going to my dear father, my best friend: his face I hope to see this day."—Having related the sweet experience which he had lately en-

* Though the principle by which Mr. *Tregoss* was actuated, was highly commendable, his want of discretion is to be lamented; since by his extraordinary exertions, beyond his strength, he defeated his own end, in cutting short a valuable life, which humanly speaking might, by prudence, have been protracted to far greater advantage to the world, as well as to his own family. Ed.

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joyed of the divine manifestations to him, he addressed some faithful exhortations to those present, and commended them and his family to God.—"And now friends, (said he,) flesh and blood will say, 'tis hard to part with dear friends, with a dear wife, and with dear children; but as the Lord hath given them to me, so I now leave them with him. I call you to witness that I leave this dear wife, and these dear children of mine, with the Lord, to be protected and maintained by him, and to be kept blameless to the day of his appearance. Though men may prove unkind to them, (as I suppose they will,) yet the Lord I know will not.—I must into eternity. I have been but a young branch, and you see the Lord is cutting me down this morning. O blessed God, shall there not be a meeting in paradise? shall not thy servant see thee, and love thee, and embrace thee, and be embraced by thee? Hast thou not given him tokens of thy free grace and eternal love in Christ? And now, Lord God, thy servant must away, and be about other work. Thy servant must away to holy angels, and to the spirits of the just made perfect.——And now, O friends, one thing I tell you: I shall come again with my Lord in most excellent glory, and you must then come before him. But I fear, I fear, some of you will then be in a poor miserable condition. Well, I commend you to the love and grace of God, the eternal Father in Jesus Christ. I pray you get your hearts full of the love of God, and of the Holy Ghost. Think on these things that I have delivered unto you in the name of the Lord. I must go and deliver up my accounts to God.—And now I commit myself, my wife and children to the Lord. I I commit my spirit to thee, O Father of spirits. I commit my soul to thee, O dearest Lord: Keep these that do believe on thee."——These last words he spoke with a more audible voice than he commonly used in preaching; and in about an hour and a half after he had ended this speech (which is here abridged) his voice became silent in death, at a premature period; for, though his age is not mentioned, it appears that he had not been engaged in the ministry more than fourteen years.—To Mr Clark's account of this excellent man, are subjoined his character at length, and a number of his Letters. But our limits do not admit the insertion of either. His life was printed in a separate volume, but this as well as *Clark's Lives*, is become very scarce, and difficult even to be borrowed.

MULLYON [V.] Mr. JOHN ASHWOOD.

Little

Little PETHERICK [S.] Mr. OTHO WHITEHORN. This was a sequestered living, to which Dr. Walker says Mr. Betty returned at the Restoration. Mr. *Whitehorn* was probably the person intended by *O. W.* in the *Conformist's* 4th *Plea* for the Nonconf. p. 43, as being forced to cut tobacco for his livelihood. § A correspondent rather thinks it was *Obadiah Walker*. His name is not in our list.

PENRYN. Mr. JOSEPH ALLEN. He was esteemed a good man, but very poor. He had a wife and several children, and received his subsistence from charitable friends; principally from the Hon. *Hugh Boscawen*, Esq.

PROBUS [V.] Mr. RICHARD BATTEN.

REDNOCK [C.] Mr. WILLIAM TRIGG. He was an excellent scholar, which is all that is known of him.

SALTASH. Mr. JOHN HICKES. Of *Trin. Col. Dublin.* Born, 1633, at *Moorhouse, Kirklywick*, near Thirsk in Yorkshire. He descended from the *Hickes* of Nunnington near York, formerly a considerable family, and was elder brother of Dr. *George Hickes*, the nonjuror, who was turned out of Alhallows Barking in London, and the deanry of Worcester, for not taking the oaths to K. *William* and Q. *Mary*. He was at first minister of *Stoke Damarel*, Devonshire, which living being in the gift of the crown, he was obliged to quit it at the Restoration; when he removed to *Saltash* in Cornwall, where he was ejected in 1662, by the Bartholomew-act. A person asking him, about that time, What he would do if he did not conform, having a family likely to be growing? His answer was, "Should I have as many children as that hen has chickens, (pointing to one that had a good number of them) I should not question but God would provide for them all."—He removed to *Kingsbridge* in this county, where he had a meeting, and took all opportunities that offered for preaching; but for many years together he met with a great deal of trouble, and was harrassed by the bishop's court, so as to be forced to hide himself; but his great spirit carried him through all with chearfulness. An apparitor, being once sent to him with a citation, was advised before-hand by some that knew him, to take heed how he meddled with Mr. *Hickes*, for he was a stout man. He came however to his house, and asked for him. Mr. *Hickes* coming down with his cane in his hand, looked briskly upon him. The man told him he came to enquire for

John Hickes.

from a curious & valuable old Drawing
in the posſeſsion of Mr. Simco.

Pub. Nov. 1, 1811, by Bulmer & Son, Paternoster Row.

UNIV. OF MICH.

for one Mr. *Hickes*, gentleman. He replied, "I am *John Hickes*, minister of the gospel." The apparitor trembled, and seemed glad to get from him; and Mr. *Hickes* never heard any thing more of him.

In the year 1671, he published a pamphlet, entitled, *A sad Narrative of the Oppression of many honest People in Devon*, &c. in which he named the informers, justices, and others, who were guilty of illegal proceedings, and particularly judge *Rainsford*. Though his name was not to the book, he was soon discovered to be the author; and two messengers were sent down to apprehend him, and bring him up to court. It happened that upon the road Mr. *Hickes* fell into the company of these very messengers, not having at first the least suspicion of them. He travelled the greater part of a morning, and at last dined with them, when they talked with great freedom against one Mr. *Hickes* as a bad man, and a great enemy to the government. He bore with all their scurrilous language till dinner was over, and then going to the stable to his horse, (of which he was always very careful) he there gave them to understand, that he was the person whom they had so much vilified. And, to teach them better how to govern their tongues, he took his cane and corrected them till they begged his pardon; upon which he immediately took his horse and rode to London. By means of an acquaintance, (who was then at court) he got to be introduced to the king's presence. The king told him, He had abused his ministers, and the justices of the peace. He replied, "Oppression (may it please your majesty) makes a wise man mad. The justices, beyond all law, have very much wronged your majesty's loyal subjects, the Nonconformists in the West." He instanced in several particulars, and spoke with such presence of mind and ingenuity, that the king heard him with patience, seemed to be affected, and promised that they should have no such cause of complaint for the future. Soon after this, the Dissenters had some favour shewn them; and Mr. *Hickes* thereupon came up with an address, from a considerable number of gentlemen and others in the West, which he presented. The king received it very graciously, and asked him, If he had not been as good as his word. An Indulgence was granted, with liberty to build meeting-houses; and by his majesty's favour Mr. *Hickes* got back a third part of what the Dissenters in those parts had paid, on the Conventicle-act. He had also offers of preferment if he would have conformed; but said, No temptation

should bring him to that. He had a congregation afterwards at *Portsmouth*, and continued there till he was driven away by a fresh persecution. The king and duke of York came thither while he was there. The governor, the principal officers, and many of the inhabitants of the town, went to Portsdown to meet him, and Mr. *Hickes* was one of the company. As soon as the king saw him he took particular notice of him.

§ He was a very good scholar, and a noted preacher. He appears also to have been a man of true piety, but of strong passions, and wanting in discretion. This accounts for his being unhappily drawn in to join the Duke of *Monmouth's* army, in 1685, which brought him to a tragical end. He drew up a narrative of his whole conduct respecting this affair, which proved so fatal, with a defence of himself against several unjust charges; which was published after his death, with an account of his dying sentiments and behaviour. At the time of his execution he delivered a speech, which was in all respects suitable to his awful situation. Though he most solemnly denied many things, which had been alleged against him, he expressed the most entire resignation to the will of God, in suffering the death to which he was condemned, and a triumphant hope of a better life. This may be seen at length in *Turner's Hist. of Prov.* Ch. 143. p. 136. It is well drawn up, and gives a favourable idea both of his character and abilities. But it is too long to be here inserted, consisting of four large folio pages.

WORKS. Besides the above narrative and speech—A Discourse of the excellency of the heavenly Substance, 12mo, 1673. [This was published without his name, and dedicated, "To all both in England and Wales, that have been spoiled of their goods before or since *March* 25 last; or that may thus suffer for that religion which hath its foundations only laid in divine institutions." The Editor, who is possessed of it, can pronounce it an excellent book.]

SITHNEY, [V. 481.] Mr. ROGER FLAMANK. Elder brother to Mr. *Henry Flamank* mentioned before, p. 353. He continued a considerable time at the university, and was a good scholar, and a methodical, judicious, useful preacher. He lived many years after his ejectment, with a wife and children, in strait circumstances, but was always contented, and for the most part very chearful. He continued his ministerial work with good acceptance to the very last. When he was above eighty years of age, he could manage a dispute with great acuteness, and cite his authors with a remarkable readiness,

readiness, on the controversies which had been most debated in his younger days. He died pastor of a small congregation at *Gunrounson* in St. Enodor, in this county, aged 87.

ST. STEPHEN's [V. S.] Mr. WILLIAM TOMBS. Dr. *Walker* mentions the sequestred minister as being restored, and as a very learned man; but says nothing against Mr. *Tombs*, from whence it may be presumed his character was unexceptionable.

STOKE CLIMSLAND [R. 200l.] JOHN FATHERS, M. A. He appears to have been a person of great worth. He takes notice in the preface to one of his books, that had not the unhappy plunder of those times snatched from him the fruit of twenty years labour, he might have left something to posterity.

WORKS. Two Sermons: viz. The strife of Brethren; or Abram and Lot parting: A Treaty for peace, or Abram's parly with Lot.—Two Sermons on *Jer.* ix. 2. viz. The content of a Wayfaring man; or Jeremy's Cottage in the Wilderness: The account of a minister's remove; or Jeremy's departing from Jerusalem.

TINTAGELL [V.] Mr. THOMAS HEARNE.

TRURO. Mr. JOHN TINCOMB.

ST. TUDY. NICHOLAS LEVERTON, B. A. of *Exeter Col. Oxf.* Born at *St. Wall*, about the year 1600, of parents in the middle rank, who gave him a liberal education. While he was at Oxford he was more addicted to youthful diversions than to his studies, though he performed the usual exercise for his degree. His relations, no longer able to bear the expence, recalling him from Oxford, he first kept a little school near *Padstow* for his subsistence. But being ordained, he went to *Barbadoes*, and there met with good acceptance. Though he had yet little seriousness, he soon grew weary of the profligate morals of the people, and went as chaplain to a ship's crew, who designed to begin a plantation in the island of *Tobago*. By this means he met with a variety of remarkable providences which God blessed to awaken him to a serious sense of religion. The company safely reached the island, parted land, and made a booth for their accommodation, of poles, boughs, and palmeto leaves. Finding the place agreeable, and discovering no Indians, they resolved to settle there. The captain for this end, with half his land-company, determined to walk round the island by the sea-

shore to discover the most convenient place for beginning their settlement, and Mr. *Leverton* was with them. The captain and two more went one way, and directed the rest to march another; but meeting with difficulties, the latter returned to their booth, hoping their captain would meet with them there: but he and his companions never returned. In the interim a double calamity befel those on shore. The long-boat by carelessness was lost upon a rock, and thereby their communication with the ship was cut off; and a great rain falling, spoiled all the powder they had landed. Very early the next morning, after their return, some Indians attacked their booth, killed most of them with their arrows, and wounded others; among the rest Mr. *Leverton* was wounded in the head. But he, with some others, made a shift to escape into the woods. Having, in his flight, lost one of his shoes, he was left behind his companions. In this condition, wearying himself without success, for many hours, in endeavouring to recover sight of the ship, his strength failed him; and being without food or clothes, (for he had stripped himself to swim over a bay) he laid himself down on the grass, expecting to die there. He spent the night without sleep, in reviewing with sorrow his past life, and particularly his ends in undertaking this voyage; and that scripture often occurred to his mind, '*What doest thou here, Elijah?*' The coldness of the night benumbed his body, and the next day the heat was more intolerable, so that he began to faint away. In these circumstances he unexpectedly discerned a man making towards him, who, to his great joy, proved to be one of his companions, separated from the company, and in quest of the ship. Revived with his friend's arrival, and furnished with some of his clothes, Mr. *Leverton* and he marched back. A third straggler soon joined them, and they marched together all day. Towards evening, perceiving a smoke, they proceeded towards it, and found the remains of a fire which the Indians had made, before they fell upon their booth. This fire, by which they staid all night, was thought to save their lives. Marching next morning towards the sea, they found a fourth person of their company; but he being wounded in the knee, and unable to go with them, they were forced to leave him behind. At length, through divine goodness, they spied the ship, which revived their spirits; and their fear of the Indians increasing with their hope of deliverance, quickened their pace, so that though they had been near three days without rest or sleep, or proper food,

and therefore had marched very faintly, they now all ran swiftly toward the sea. Mr. *Leverton* and one more swam to the ship. The other, unable to swim, ran as far as he could into the sea, keeping only his head above water for fear of the Indians, till those in the ship sent and took him up in a pitiful boat which they had made. The wound and fatigue cost Mr. *Leverton* a dangerous fit of sickness, wherein his life was despaired of for many days. The ship fired signals to any alive on the shore to make to them, by which six or eight more of the company were recovered. This adventure ended with the loss of near half their company.

Not being able to return to *Barbadoes* or any of our English plantations on that side, because of contrary winds, they resolved to make to the island of *Providence*, which was 500 leagues off, near the line. Notwithstanding many fears and difficulties, they had a prosperous voyage, and a welcome reception from their countrymen there. Most of the inhabitants were such as had left their native country, upon a dissatisfaction with the English hierarchy, and settled there as others did in *New England*. They had but one minister among them, viz. Mr. *Sherwood*, who was also dissatisfied with conformity. Yet some of the inhabitants were for the English ceremonies, and upon Mr. *Leverton*'s arrival, would have had him minister to them in their own way. Hitherto he had never considered the controversy; but his impressions of religion were such as the general custom of his country and education had made. But now, being made very serious by the remarkable providences he had met with, and finding Mr. *Sherwood* a pious person, he was disposed to hear his reasons for Nonconformity; which induced him heartily to fall in with him in the same way. During his stay at *Providence*, the Spaniards made an assault upon the island, but were repulsed with considerable loss; Mr. *Leverton* with great courage continuing all the while on the shore to animate the people. At length the governor, leaving the island, a difference arose in the colony. He named his successor, but the people pleading a right by charter to chuse their own governor, fixed a person of their own nomination in that station, one captain *Lane*. But the other privately arming some of the ruder sort, seized *Lane* and both the ministers, and sent them prisoners to England, with an information against them to Abp. *Laud*, that they were disaffected to the liturgy and ceremonies of England. When they arrived here, the state of things was changed, and *Laud* was in custody of the black-rod.

They were kindly received by the lords-patentees or proprietors of the island, and encouraged to return. Mr. *Sherwood* being of a timorous temper, chose to stay here. But captain *Lane* and Mr. *Leverton* returned, plentifully furnished for their voyage, and authorized with a new commission.

At their approach to the island, they found the Spaniards had seized it in their absence. However, at Mr. *Leverton's* desire, they ventured an engagement with them, killed a great many of their men, and forced their armed long-boats ashore. After this they continued in those seas for two years, and saw many of God's wonders in the deep; too many to be here particularly related. They experienced several preservations, almost miraculous, from famine, from the Spaniards, and in violent storms. Twice they lost their ship, and were providentially taken up, once by a Frenchman, and another time by a Dutchman, and both times set afloat again in a Spanish pink made prize. For these two years Mr. *Leverton* declared he met not with one bit of bread. At length they resolved to return home, and by the assistance of a French vessel arrived safe at *St. Christophers*. Captain *Lane* and some of the men proceeded directly to England, but Mr. *Leverton* and some others inclined to settle there; till observing the dissoluteness of the place, and seeing little hope of doing good among them, after four or five months trial, he took the opportunity of a French frigate to return for Europe. But in this voyage he met with one of his greatest dangers. A dead calm continuing long at sea, almost all their provisions were spent. For many days they had but eight spoonsful of pease and a pint of water per man. The captain and Mr. *Leverton* contented themselves with the same allowance. At length they were all black with famine, and were reduced almost to skeletons. Mr. *Leverton* every day, morning and evening, called the English together, prayed with them, and instructed them; which he did with more success, on account of their melancholy circumstances. The French were most of them Protestants, and joined with them as well as they could. At length upon keeping a day of solemn prayer, no sooner was it ended, than they discovered a ship; and upon making towards it, found it an English merchant-man, bound for *Bermudas*, which took all the English on board, and plentifully supplied the French for their voyage home. On board this ship was the Governor of *Bermudas*, who observed, that this ship's coming there at that time was by a very uncommon providence:

dence: "But I perceive, says he, Mr. *Leverton*, it was all in God's great favour to you."

They soon arrived safe at *Bermudas*; where the governor and he went into a long-boat, and were met on their landing, by the governor's lady and a young gentlewoman of the country, whom he soon after married. Here he preached with great acceptance for about a year: but having a fit of sickness, and not perfectly recovering his health, it was thought adviseable that he should return to England, and try his native air. Arriving at the Downs he landed at *Sandwich*; where, as he was taking horse for London, the ostler says to him, "Mr. —, you are somewhat like our minister, I believe you have lived in the hot countries as well as he." Upon inquiry, he found this minister to be his old colleague, Mr. *Sherwood*, who was settled there: which brought them to an interview again to their mutual joy.—Coming to *London*, he was received with great honour and respect by the lords proprietors of the island of *Providence*, and soon after settled as minister of *High-Hedingham* in Suffolk; where he sent for his wife, and had his first child, which he called *Gershom*, for the same reason that *Moses* called his son by that name, for said he, 'I have been a stranger in a strange land.' After some years abode in Suffolk, Mr. *Anthony Nicols*, one of the eleven excluded members, who had formerly known him in the university, took him into *Cornwal*, and settled him at *St. Tudy*, the parish wherein his own house stood. Here he lived nine or ten years, signally useful in settling some who were inclined to novel opinions, and awakening many out of their carnal security. He kept up a weekly lecture there on Thursdays, with the assistance of his neighbouring brethren, which was well attended by the gentlemen thereabouts.

Mr. *Leverton* was subject to warm passions, but they were speedily over. He was molested by the *Quakers*; but would not be obstructed in his work by them.—Upon the Restoration, he was not only ejected, but met with farther troubles. The former incumbent of *St. Tudy* had been sequestered a year or two before he settled there, but died before the change. Lord *Mohun*, the patron, was solicited to continue Mr. *Leverton*, but in vain; for he presented his chaplain to the living, who treated him harshly, and, on pretence of dilapidations, would have seized his goods; but that was prevented by the kindness of the people, who bought them and carried them off. After this, Lord *Mohun* prosecuted him

for the main profits, ever since he was in possession, and would not accept of any composition within the compass of his ability. This necessitated him to secure himself by absconding. Lord *Willoughby of Parham*, being appointed governor of *Surinam*, Mr. *Oxenbridge*, a minister at London, who had been acquainted with Mr. *Leverton* at *Bermudas*, sent him an offer of going as minister there; which, with the advice of his friends, he accepted. But after he had been there a few weeks, and seemingly fixed to his satisfaction, he suddenly died.

ST. WINNOW [V.] Mr. THOMAS HANCOCK; who continued preaching in these parts, as he had opportunity, till extreme old age. Upon the liberty granted by K. *James*, he held a public meeting at *East-Loo*. Dr. *Walker* says, He was a tanner; but if he had been so, it was not for that reason he was silenced.

Mr. THEOPHILUS TINGCOMBE, was but a candidate in 1662, preaching only occasionally: but was afterwards minister of a dissenting congregation at *Callington* in this county.

The following afterwards conformed:—

Mr. LEONARD WELSTEAD of *Penzance*.—Mr. NICH. TEAGE or TYACK.—Mr. THO. NICOLS of *Liskeard*.—Mr. THO. WARNER.—Mr. WILLIAM WHITE of *Ladock*.—Mr. Mr. ROBERT JAGO sen.—Mr. PHILIP HARRIS of *St. Eue*.—Mr. JOHN STEPHENS of *Roch*.—Mr. ROBERT JAGO jun. He had been a zealous Nonconformist, and was in jail three months for defaming the liturgy; but as soon as he came out, he accepted a benefice which was offered him, and afterwards lived scandalously.

MINISTERS

MINISTERS EJECTED OR SILENCED

IN

CUMBERLAND.

ADDINGHAM [V.] Mr. DANIEL BROADLEY. § It is queried whether this place be not in the West Riding in Yorkshire.

BOULNESS [R.] Mr. JOHN SAXTON. § It appears from *Mather*'s History of New England, that a minister of this name went into that country. The author gives the following account of him. "He was a Yorkshire man; a studious and learned person: a great Hebrician. The unsettled condition of the colony, and some unhappy contentions in the plantation where he lived, put him upon removing from *Scituate*, first to *Boston*, and so to England, in his reduced age. I find in Mr. *Ryther*'s devout book, intitled *A Plot for Mariners*, this passage related concerning him. An old Puritan minister, Mr. *Saxon* of *Leeds* in Yorkshire, in a storm, as he was coming from *New England*, when they were all expecting the vessel to sink, said—*O who is now for Heaven? —who is bound for Heaven?*" *Math. Hist.* B. iii. p. 214.

BRAMPTON [V.] Mr. BURNAND. Of *Camb. Univ.* Son of old Mr. *Nath. Burnand*, the chief minister in *Durham* in the time of the civil wars. He first lived as chaplain three years in the family of Mr. *Harrison* of Allerthorp, and was afterwards a noted preacher in this county, till the Bartholomew-act silenced him. When he was ejected, he retired to the desert places in *Austin-moor*, and there took a farm, which he managed carefully, for the subsistence of his family; on the Lord's-day preaching in his own house, and afterwards at *Burneston* in public, where he was connived at. At length, Providence favouring Sir *W. Blacket* in his lead mines, he fixed him there to preach to his miners, with an allowance of 30*l. per annum*. He had great success among those ignorant creatures, and did much good. But the mines failing, he was again at a loss, and came up to London,

London, and from thence went for some time to a congretion at *Harwich*. But age coming upon him, he at length returned to London, and subsisted upon the charity of well disposed Christians, till death give him his release.

BRIDEKIRK [V.] Mr. GEORGE BENSON. After his ejectment he retired into Lancashire, where he lived at *Kellet*, and preached in his house. He died in 1691, aged 76. § He was grandfather to the late Dr. *George Benson* of London, in the memoirs of whose life, prefixed to his *History of the Life of Christ*, is the following account of his ancestors. "He was born at *Great Salkeld* in Cumberland, *Sept.* 1, 1699, of very pious parents, who had a numerous family, and were blessed in seeing several of them becoming remarkably good christians. The family was originally from London. *John Benson*, the Dr.'s great grandfather, left London towards the end of Q. Elizabeth's reign, and settled at *Salkeld*, where the family made a considerable figure. He had thirteen sons, from the eldest of whom the late Lord *Bingley* descended. In the civil wars, occasioned by the mal-administration of Charles I. *George Benson*, the youngest son of the Dr.'s grandfather, engaged on the side of liberty and the parliament, and suffered considerably in his fortune; particularly from the Scots, when they entered England, in order to raise Charles II. to the throne, and were defeated at the battle of Worcester. The love of liberty, civil and religious, the Dr. derived from ancestors of this spirit, who after the Restoration were Protestant Dissenters."

CARLISLE. COMFORT STAR, M. A. Born at *Ashford* in Kent, where his father was a physician. He was educated in *New England*, and was some time Fellow of *Harvard College*. § In a list, which Mr. *Cotton Mather* has given, of above three hundred and fifty students educated in that college, from the year 1642, to 1698, we find his name thus mentioned,—1647. *Consolantius Star*, SOCIUS. B. iv. p. 136.—After he was ejected from *Carlisle*, he performed laborious service in several places in the county of Kent, and at last became pastor of a church at *Lewes* in Sussex, where he died *Oct.* 30, 1711, in the 87th year of his age.

COCKERMOUTH. GEORGE LARKHAM, M. A. Of *Trin. Col. Camb.* Son of Mr. *T. Larkham*, who was ejected from *Tavistock*. Soon after his own ejectment, he was

was forced to escape into Yorkshire, with his numerous family. While he was there, he suffered much, being illegally imprisoned in York for several weeks. In 1668, after many troubles, he returned to his people in Cumberland, and God was pleased to crown his labours among them with abundant success. He died *Dec.* 26, 1700, aged 71, after he had exercised his ministry in that place 48 years. He was a man of bright parts, and a courageous temper, till the latter part of his life, when he grew somewhat pensive.

CROGLIN [R.] JOHN ROGERS, M. A. Of *Wadham Col. Oxf.* The eldest son of Mr. *John Rogers*, minister of *Chacomb* in Northamptonshire. Born *Ap.* 25, 1610. He was for some time preacher at *Middleton Cheyney* in that county, and afterwards at *Leigh* in Kent. Thence he was sent, by order of parliament, to *Bernard Castle*, in the bishopric of Durham, where he settled in 1644, and continued till *March* 2, 1660, when he removed to *Croglin*, where the Act of *uniformity* found and ejected him. He often spoke with pleasure of Mr. *Wheatly* of Banbury as his spiritual father. When he came to Bernard Castle he made out a list of the number of souls in his parish, which were about 2000. He took an exact account who of them were persons of knowledge, and who were ignorant; who were fit or unfit for the Lord's table, *&c.* Those who were ignorant he conversed much with, gave them good books, catechized and instructed them, till he thought them qualified for that sacred solemnity. He took great care of poor children, that they might not be trained up in ignorance and idleness. He was much respect- by Sir *Henry Vane* and his son, whose seat at Raby Castle in that neighbourhood gave opportunity for frequent conversation. As an old acquaintance, he afterwards waited upon young Sir *Henry* when imprisoned in the Tower, for his concern in the death of Charles I. and found him resolute, and not sensible of any crime.—In those times of confusion, when soldiers often became preachers, an officer of note then quartering in the town, sent to Mr. *Rogers* to demand the use of his pulpit, bidding him refuse at his peril. But Mr. *Rogers*, instead of complying, desired to know who gave him authority to preach? saying, "That the ministerial office was very distinct from the military; and that therefore, though the soldiers kept the town, he resolved to guard the pulpit."—He was a zealous observer of the Lord's-day, and always opposed the driving of cattle through the town on that

that day. He had some difficulty with the Quakers, who much increased thereabouts; but his carriage was so engaging, that even many of them could not forbear giving him a good word. He was given to hospitality, and was indeed the *Gaius* of those parts, entertaining all ministers and Christians, who passed that way, with great openness and freedom. His removal to *Croglin*, after he was ejected at *Bernard Castle*, was by the procurement of lord *Wharton*. And though he was ejected there also, yet he kept his temper and moderation. He was of a catholic spirit, and a great enemy to narrow and uncharitable principles or practices. He had always a good correspondence with the neighbouring clergy, and was treated very respectfully by those of the greatest eminence, *viz.* Dr. *Stern*, Abp. of York; Dr. *Rainbow*, Bp. of Carlisle; and the Bp. of Durham; on the latter of whom he often waited, and by reason of his acquaintance in his younger days with the old lord *Crew*, was always received in a manner peculiarly obliging.

He continued the exercise of his ministry, after his being ejected, without fear. He licensed a place or two in 1672, at *Darlington* and *Stockton* in Durham. When the Indulgence expired, he preached in his own house at *Startford*, one Lord's day; and another, either in *Teesdale*, or in *Waredale*, among those who wrought in the lead-mines. Many a troublesome journey did he take to those poor people, thro' very deep snows, and over high mountains, when the road was extremely bad, and the cold very severe. But he made nothing of the fatigue, through his love to souls; especially as he was encouraged by the mighty eagerness of those honest people to hear the word. He used to preach frequently on the week-days also. And yet for all his pains he did not receive above 10*l. per annum*, but lived upon what he had of his own, with which he was both generous and charitable. He used to embrace all occasions for good discourse. It being customary in the North, after a funeral, to have an Arval, (as they call it) or dinner, he would speak so suitably of divine things, even in the midst of the entertainment, that some bitter malignant people would refuse to be present there, when they knew he would be one of the company; because, said they, we shall find *Rogers* preaching there.—He died with great calmness and resignation, at Startford, in Yorkshire, *Nov.* 28, 1680. His funeral sermon was preached by Mr. *Brekill* of *Bernard Castle*, where he was buried. Mr.

Tim.

Tim. Rogers, of *Wantage*, Berkshire, was his son, who was afterwards colleague with Mr. *Shower* at the *Old Jewry*.

WORKS. A Little Catechism.—And two Letters to Mr. R. Wilson, upon the death of his daughter, whose Life was published under the title of The *Virgin Saint*.

§ The following remarkable anecdote of Mr. *Rogers* is well worthy of being here recorded. Sir *Richard Cradock*, a justice of peace, who was a violent hater and persecutor of the dissenters, and who exerted himself to enforce all the severe laws then in being against them, happened to live near Mr. *Rogers*, to whom he bore a particular enmity, and whom he wanted above all things to have in his power. Hearing that he was one day to preach some miles distant, he thought that a fair opportunity offered for accomplishing his base design; and in order to it hired two men to go as spies, and take down the names of all the hearers whom they knew, that they might appear as witnesses against both them and Mr. *Rogers*. The plan seemed to succeed to his wishes. These men brought him the names of several persons who were present at the meeting, and he warned such of them as he had a particular spite against, together with Mr. *Rogers*, to appear before him. Knowing the violence of the man, they came with trembling hearts, expecting to be treated with the utmost severity. While they were waiting in the great hall, expecting to be called upon, a little girl, about six or seven years of age, who was Sir *Richard*'s grand daughter, happened to come into the hall. She looked at Mr. *Rogers*, and was much taken with his venerable appearance. He being naturally fond of children, took her upon his knee and caressed her, which occasioned her to conceive a great fondness for him. At length Sir *Richard* sent a servant to inform him and the rest, that one of the witnesses being taken ill, was unable to attend, and that therefore they must come again another day. They accordingly came at the time appointed, and being convicted, the justice ordered their mittimus to be written to send them all to prison. Mr. *Rogers*, expecting to see the little girl again, brought some sweat meats with him to give her. As soon as she saw him, she came running to him, and appeared fonder of him than before. This child, being a particular favourite of her grand-father, had got such an ascendancy over him, that he could deny her nothing, and she possessed such a violent spirit that she could bear no contradiction, so that she was indulged in every thing she wanted. At one time when she had been contradicted, she run

run a pen-knife into her arm to the great danger of her life. This bad spirit in the present instance was over-ruled for good.—While she was sitting on Mr. *Rogers*'s knee eating the sweet-meats, she looked earnestly at him, and asked, "What are you here for, Sir?" He answered, "I believe "your grandfather is going to send me and my friends to jail." —"To jail," says she, "why what have you done?" "Why "I did nothing but preach at such a place, and they did no-"thing but hear me."—But, says she, my grand-papa sha'n't "send you to jail." "Aye but, my dear, said he, I believe "he is now making out our mittimus to send us all there." Upon this, she ran up to the chamber where Sir *Richard* was, and knocked with her head and heels till she got in, and said to him, "What are you going to do with my good old gentleman in the hall?" That's nothing to you, said he, get you about your business. "But I wo'nt, says she: he tells me that you are going to send him and his friends to jail, and if you send them, I'll drown myself in the pond as soon as they are gone: I will indeed." When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his malicious design. Taking the mittimus in his hand, he went down into the hall and thus addressed these good men. "I had here made out your mittimus to send you all to jail, as you deserve; but at my grand-child's request, I drop the prosecution, and set you all at liberty." They all bowed, and thanked his worship. But Mr. *Rogers*, going to the child, laid his hand upon her head, and lifting up his eyes to heaven, said, "God bless you, my dear child! May "the blessing of that God whose cause you did now plead, "though as yet you know him not, be upon you in life, at "death, and to all eternity!" He and his friends then went away.

The above remarkable story was told by Mr. *Timothy Rogers*, the son of the ejected minister, who had frequently heard his father relate it with great pleasure; and the celebrated Mr. *Thomas Bradbury* once heard it from him, when he was dining at the house of Mrs. *Tooly*, an eminent christian lady in London, who was distinguished for her religion, and for her love to Christ and his people; whose house and table, like Lydia's, were always open to them.—What follows is yet more remarkable, as containing a striking proof of the answer which was returned to good Mr. *Rogers*'s prayers for this child, and the blessing which descended upon her who had been the instrument of such a deliverance for these

these persecuted servants of God. Mrs. *Tooly* had listened with uncommon attention to Mr. *Rogers*'s story, and when he had ended it, she asked him, "And are you that Mr. *Rogers*'s son?" He told her he was: upon which she said, "Well, as long as I have been acquainted with you, I never "knew that before. And now I will tell you something "which you do not know: *I am the very girl* your dear "father blessed in the manner you have related; and it made "an impression upon me which I could never forget."—Upon this double discovery Mr. *Rogers* and Mrs. *Tooly* found an additional tie of mutual love and affection, and then he and Mr. *Bradbury* expressed a desire to know how she, who had been brought up in an aversion to the Dissenters, and to serious religion, now discovered such an attachment to both. Upon which she chearfully gave them the following narrative.

After her grand-father's death she became sole heiress to his estate, which was considerable. Being in the bloom of youth, and having none to controul her, she run into all the fashionable diversions of the age, without any restraint. But she confessed that when the pleasurable scenes were over, she found a dissatisfaction both with them and herself that always struck a damp to her heart, which she did not know how to get rid of any other way than by running the same round over and over again; but all was in vain. Having contracted some slight illness, she thought she would go to *Bath*, hearing that it was a place for pleasure as well as health. When she came thither she was providentially led to consult an apothecary who was a very worthy and religious man. When he inquired what ailed her, she answered, "Why, doctor, I don't "ail much as to my body, but I have an uneasy mind, that I "cannot get rid of."—Truly Miss, said he, I was so too till I met with a certain book; and that cured me. "Books! said she: I get all the books I can lay my hands on: all the plays, novels and romances I hear of: but after I have read them my uneasiness is the same." That may be, Miss, said he, and I don't wonder at it. But as to this book I speak of, I can say of it what I can say of no other I ever read, That I never tire in reading it, but can begin to read it again as if I had never read it before; and I always see something new in it. "Pray Doctor, says she, what book is that?"—Nay, Miss, answered he, that is a secret I don't tell every one "But could not I get a sight of that book?" says she. "Yes, replied he, if you speak me fair, I can help you to a sight of it.

"Pray then get it me Doctor, and I'll give you any thing "you please." "Yes, said he, if you will promise me one thing, I'll bring it you: and that is, that you will read it over carefully; and if you should not see much in it at first, that you will give it a second reading." She promised faithfully that she would. After coming two or three times without it, to raise her curiosity, he at last took it out of his pocket and gave it her.

This book was the New Testament. When she looked at it she said, with a flirt, "Poh! I could get that at "any time." Why Miss, said he, so you might: but remember I have your solemn promise that you will read it carefully. "Well, says she, though I never read it before, "I'll give it a reading." Accordingly she began to read it, and it soon attracted her attention. She saw something in it, wherein she had a deep concern; but her mind now became ten times more uneasy than ever. Not knowing what to do, she soon returned to London, resolved to try again what the diversions there would do to dissipate her gloom. But nothing of this kind answered her purpose.—She lodged at the court end of the town, where she had with her a female companion. One Saturday evening she had a remarkable dream, which was, That she was in a place of worship where she heard a sermon, but when she awoke she could remember nothing but the text. This dream, however, made a deep impression upon her mind; and the idea she had of the place and of the minister's person, was as strong as if she had been long acquainted with both. On the Lord's-day morning, she told her dream to her companion, and said, that after breakfast she was resolved to go in quest of the place, though she should go from one end of London to the other. They accordingly set out, and went into several churches as they passed along, but none of them answered to what she saw in her dream. About one o'clock they found themselves in the heart of the city, where they dined, and then set out again in search of this place of worship.

Being in the Poultry about half an hour after two o'clock, they saw a great number of people going down the *Old Jewry*, and she determined to see where they went. She mingled with the company, and they conducted her to the meeting-house in the *Old Jewry*, where Mr. *Shower* was then minister. As soon as she entered the door, and surveyed the place, she turned to her companion and said, with some surprise, "This is the very place I saw in my dream." She had

had not been long before she saw Mr. *Shower* go up into the pulpit, and looking at him with greater surprise, she said, "This is the very man I saw in my dream, and if every part of it hold true, he will take for his text *Psalm* cxvi. 7. *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.* When he rose up to pray, she was all attention, and every sentence went to her heart. Having finished his prayer, he took that very passage which she had mentioned for his text, and God was pleased to make the discourse founded upon it, the means of her saving conversion; and thus she at last found what she had so long sought elsewhere in vain, *Rest to her soul.* And now she obtained that blessing from God the fountain of felicity, which pious Mr. *Rogers*, so many years before, had so solemnly and fervently implored on her behalf.

The above extraordinary narrative was communicated by the late Rev. Mr. *Davidson* of *Braintree*, to Mr. *Arch. Wallace*, merchant at *Edinburgh*, *Oct.* 12, 1767. And was authenticated by the well-known and respectable Dr. *Wood* of *Norwich*. The present venerable Dr. *Erskine* has printed it in a little volume of Letters, chiefly addressed to the afflicted. It was also published some years ago, in a small pamphlet by the Rev. Mr. *Decourcy*.

CROSBY [V.] Mr. JOHN COLLYER.

CROSTHWAITE. Mr. JAMES CAVE. Born at *Banbury* in Oxfordshire. His father was a brazier, but that he was brought up to that business was a false report. He had been in the wars in Scotland, where he was a captain, and became for some time a preacher in *Carlisle*, from whence he went to *Keswick*, where he resided, and exercised his ministry at some of the chapelries in *Crosthwaite* parish. He was ordained by the associated ministers of Cumberland, who gave him a testimonial "as a person of an unblameable life, and who appeared upon their examination to be duly qualified and gifted for the ministry, and properly called to it in that place." [This may be seen in *Cal. Con.* p. 229, signed by *Richard Gilpin*, and six others.] He remained some years at this place, where he studied hard, and was laborious in preaching and repeating sermons, instructing and catechizing youth. It appears that he had several orders of the *Commissioners for propagating the gospel in the four*

northern counties, for settling him, and for augmenting his salary. They appointed him preacher at Crosby, Sealeby, and Stannix, with 80*l. per annum*. They afterwards sent him to itinerate at Thornewait, Newland, and St. John's, with an appointment of 104*l. per annum*. These, it seems, are all of them in Crosthwaite parish, where it is most likely the Act of *uniformity* found him. Before his officiating in these last chapelries, he had an invitation to Inverness, with the offer of 160*l. per annum*; but did not accept it. After his ejectment he often removed, till marrying at *Daventry* in Northamptonshire, he settled, and continued there till he came to London, where he was well known. He there took the opportunity of K. Charles's Declaration in 1672, publicly to exercise his ministry, for which purpose he took out a licence. He died in 1694.

EDENHALL [C.] Mr. THOMAS TAILOR. A native of Scotland. He lived about ten years after his ejectment, preaching at *Alston-moor*, and other places as he had opportunity.

EGREMONT [R.] Mr. HALSELL. An Antinomian.

GREYSTOCK [R. S. 300*l.*] RICHARD GILPIN, M. D. He was designed by God for great work in his church, and was singularly qualified for it. He had a large share of natural abilities, which he had wonderfully improved by an unwearied industry; so that there was scarcely any thing that accomplished a man, a scholar, a physician, or divine, but he possessed it in great perfection. There was a pleasing mixture of majesty and sweetness, affableness and gravity in his countenance, which he could alter with ease, as the business or persons he had to do with required, so as to keep up the dignity of his profession, and make religion both more awful and more alluring. He had a fine and delicate fancy, expressing itself in a copiousness of words, which gave clear and lively images of things, and kept up the life, strength, and elegance of the English tongue. His memory was strong and faithful; his judgment, most quick and penetrating; but he always exercised it on the sentiments of others with great candour. He had so well digested all necessary parts of learning, that he had them in readiness whenever he wanted them, and used them in his discourses with great advantage. He had all the necessary qualifications for a preacher, in the highest degree. His voice was strong, but sweet and well-

and he had the true skill of fixing his accent.
roper force in his manner of speaking, without
ort. His expressions were conceived, and
d, without the use of notes; and he was
way of preaching. His strong me-
n, his great presence of mind, and
im able to speak well and grace-
og boldness. He could clothe
l the ornaments of a regular
ll the graces of natural
was, they came from a
his countenance and
t, as appeared in
is tears, and of-
jesty, and yet
to be a man of
is gestures were ad-
what he delivered, in
oth as to design and method.
course of his preaching was vast
y pursued some subject on various
with its enlargements was closely stu-
iculars under each were admirably chosen.
ations he was most plain, familiar, and striking.
e like so many set discourses of persuasion; and
elivered with the most address, and with the greatest
mth and vigour. He entered upon them usually with
ome rouzing lively preface to gain attention, and then offered his motives, which were urged with the most pungent expressions. Here his earnestness increased together with the vehemence of his voice. He had a feeling apprehension of the importance of what he was urging upon his hearers, and every word was big with concern of mind. In easy but moving expressions, and with a distinguishing pathos, he would plead with sinners, some times for a whole sermon together, without flagging in his affections, or suffering his hearers to do it.

In prayer he was most solemn and fervent, and usually expressed himself much in scripture-language, and with a flood of affection; the very fountains of it seemed, in the performance of that duty, to be broken up, and the great deep of it opened so as often to force him to silence, till he had vented it by tears. He was a man of a distinguishing knowledge and experience in the mysteries of Christianity; and

of a discerning spirit, in understanding a work of grace upon the hearts of others. With a clear head and searching skill in divine things, he had a sincere and warm heart. The fire of zeal, and the light of knowledge, accompanied each other. He kept up a serious temper at all times, and in all places and company, without much discernible alteration or abatement; but this did not in the least sour his temper, which was habitually chearful.—His skill in government shewed itself in the managing a numerous congregation, of very different opinions and tempers: His integrity, modesty, and contempt of the world appeared in refusing the bishopric of *Carlisle*, as another of the family (Mr. *Bernard Gilpin*) had done before him, consonant to their motto, *Dictis factisq; simplex.*—The care of the churches lay upon him. His unblameable character procured him esteem amongst all but those whose ill-nature would suffer them to speak well of none who differed from them. He was much respected by many for the good he had done them as a physician. Among persons of rank and quality, all necessary means were scarcely thought to have been used, if Dr. *Gilpin* had not been consulted. This world was not in his eye; none could charge him with any thing like covetousness. He went about doing good both to the souls and bodies of men.—He had been a preacher in *Lambeth*, and at the *Savoy*, where he was assistant to Dr. *Wilkins*. Also at *Durham*, and at *Greystock*; but he lived longest in *Newcastle*. He went into the pulpit the last time he was in it, under a feverish indisposition, and preached from 2 *Cor.* v. 2. 'For in this we groan earnestly,' *&c.* and, to the surprize of all, he rather groaned than spake this sermon. His lungs being at that time too tender for his work, his disease seized that part, and he was brought home in a *peripneumonia*, which in ten days time put a period to his life.

WORKS. The Temple rebuilt; Sermons before the united ministers of Cumberland and Westmoreland.—The Heads of agreement between the ministers of these two counties.—A Treatise of Satan's Temptations.—An Assize sermon in 1660.—The comforts of divine love; on the death of Mr. Timothy Manlove.—Among several MSS. he left a valuable treatise concerning the pleasantness of the ways of religion.

HUTTON. Mr. JOHN JACKSON.

ST. JOHN'S CHAPEL. Mr. JAMES CARR.

KIRKHANDERS [R.] Mr. THOMAS COURTNEY.

KIRK-

KIRKLEVINGTON [V.] Mr. HOOPER.

LASENBY [V.] Mr. SIMON ATKINSON. A very acute man, and of good judgment; especially exact in his school learning. He died in *Sept.* 1694, in consequence of a cold, caught in travelling from *Penrith*, where he preached at the opening of a lecture, encouraged by Dr. *Thomas Gibson*, of Hatton Garden, in London.

MELMERBY [R.] Mr. WILLIAM HOPKINS.

PENRITH [V.] Mr. ROGER BALDWIN. After his ejection he removed into Lancashire, where he took a farm, for which he paid a considerable fine. Having three children, he took it for their lives, not putting in his own; but it pleased God that he outlived them all: upon which he quitted the farm, and at length fixed at *Eccles* near Manchester, where he preached at *Monks-Hall*, for many years, acceptably and usefully. He was a solid, scriptural, judicious preacher; a man of good abilities, and of an agreeable temper. He was one of the Monday lecturers at Bolton. He died *June* 9, 1695, aged 70.

PLUMLAND [R.] Mr. GAWEN EGGLESFIELD.

SOWERBY [V.] Mr. PETER JACKSON.

THURSBY. See *Yorkshire*.

TORPENHOW [V.] Mr. THOMAS TURNER.

WETHERHALL [C.] Mr. WILCOX.

Mr. GEORGE NICOHLSON. He was educated at *Oxford*, under Mr. *Theophilus Gale*. He went down into Cumberland a little before the Bartholomew-act took place. Mr. *Hopkins*, who had gathered a church at Melmerby, resigned it into his hands; and by the connivance of Mr. *West*, (who succeeded Mr. *Broadley* at Glassenby, he preached for about a year, both at Glassenby) and Kirkoswold: For Mr *West*, who was a prebendary, hoped to have drawn him into conformity by mildness, and fair promises of doing great things for him. While he was here, a certain curate, being instigated by other persons, as he was praying before his sermon, began to read the Common-prayer, but upon perceiving a general disgust, desisted. After the Act took place, which kept him out of the public churches, he preached in private houses as opportunity offered. Sir *Philip Musgrave* once surprized a meeting where he was the preacher; and thereupon the goods of the master of the house were seized, and some also of his; and they were forced to pay

down the money which the law required. After this he had a dispute with a certain curate, in Sir *Philip*'s presence, which occasioned that gentleman to be more moderate in his carriage to him afterwards. When K. Charles II. granted his Indulgence, he took a licence under the denomination of a congregational minister. Upon K. James's liberty, he had a meeting-place built for him at *Huddleskew*, at which he preached till his death, which was serene and peaceable, *Aug.* 20, 1697, aged about 60. He administered the Lord's Supper the Lord's-day before, when he quoted that text, *Luke* xxii. 18. which was fulfilled in himself. He appeared more than ordinarily affected in the administration, and a flood of tears almost stopped his voice.—He had good skill in the *Hebrew* language, was a popular preacher, and was instrumental in doing good to many. There is a Sermon of his extant in a book called *The Virgin Saint*, containing the life of Mr. *Wilson*'s daughter.

ANTHONY SLEIGH, M. A. He was a candidate for the ministry when the Bartholomew-act took place. He was educated in a private academy at *Durham*, and took his degrees at Edinburgh, 1660. He preached occasionally in the public churches of Cumberland and Westmoreland till 1662, when he was silenced for his Nonconformity. Being after some time ordained, he fixed among Dr. *Gilpin*'s old hearers, with whom he continued all the time of K. *Charles*'s reign; performing the various duties of his ministerial function with great faithfulness, notwithstanding all the discouragements he laboured under, both from the government and from the people. He was twice imprisoned for preaching, and once thrown into the dungeon for praying with the prisoners. As soon as he was set at liberty he returned to his people, and preached to them in the night, when he could have no other opportunity for it. For twenty years together, he had not above twenty shillings a year from his people. He continued with them after the Toleration, though he had invitations to more profitable stations. Such was his love to his poor flock, that nothing could separate him from them but death.—Towards the latter end of his time, he was violently tortured by the stone, which he endured with christian patience, till God called him to his rest, in 1702. In the whole of his life he was regular and blameless to such a degree, that the worst of his enemies could not in the least sully his reputation. He was a man mighty in prayer, and of a meek

meek peaceable disposition. He loved not to be embroiled in the controversies of the times, though he was able and ready to give a rational account, both of his faith and practice, to all christian inquirers.

Mr. DANIEL KING. Born at *Brig* of *Allen*, near *Stirling* in North Britain. He was brought up in the college of Glasgow, and ordained at Edinburgh. By the interest of the Earl of Queensberry, he obtained a living in this county, from which he was ejected for his Nonconformity. He afterwards returned to Scotland, and was the Earl of Queensberry's chaplain for above thirteen years, till the said Earl's death. He used then and afterwards to preach occasionally, as he had opportunity. He died at *Stirling*, not long before the Revolution, about 60 years of age. He was well beloved, and much followed wherever he preached.

WORKS. After his being in Scotland, he published a book entitled, Advice to all those who love their souls. He also printed several other pieces.

The following afterwards conformed:

Mr. JAMES CRAGG of *Newkirk*.—Mr. JOHN FORWARD of *Bolton*.—Mr. JOHN MICHAEL or MYRIEL of *Lampley*, the seat of Mr. *Lamplugh*.—Mr. GEORGE YATES of *Anstable*. He lived and preached at *Croglin*.

MINISTERS EJECTED OR SILENCED

IN

DERBYSHIRE.

ALLESTRY [C.] Mr. TIMOTHY STANIFORTH. He and Mr. *Jonathan Staniforth* of *Hognarston*, were brothers, the sons of an ancient godly minister, and both of them good men. For several years they lived together, and gave themselves much to reading, as they had a good library. After their ejectment, and the passing of the Oxford-act, they were driven from place to place; but in all places they laboured for the good of souls, as they had opportunity, and not without success. They often preached in the night, for the greater security, particularly about *Heage*, and many had cause to bless God for their services there. They at length removed to a very obscure, though honest family, where they died, within a little time of each other, with much satisfaction, and with lively hopes of that heavenly inheritance which they had chosen and long laboured for.

ASTON upon *Trent* [R. S.] Mr. THOMAS PALMER. He had been minister of *St. Lawrence-Poultney* church in London, from whence he removed to this place. He was ejected from hence soon after the Restoration, to make room for Mr. *Clark*, the sequestered clergyman. About *July* 1663, he was imprisoned at *Nottingham*, [where he was pastor of a church] for preaching in conventicles.

§ WORKS. Before the Restoration, he printed a small piece, entitled, A little map of the old world; with a map of Monarchy, and epitome of Papacy. He seems, from this piece, to have been a violent enemy to Charles I.

BARROW upon *Trent* [V. 20*l.* *augmented to* 40*l.*] DANIEL SHELMERDINE, M. A. of *Christ Col. Camb.* Son of Mr. *Shelmerdine* of *Matlock*. He was born at *Crich*, *Jan.* 1636, or 1637; educated at Repton-school, and ordained by the classical presbytery of Wirksworth.—He first preached in the family of colonel *Grevis*, of *Mosely* in Worcestershire, where he was for some time chaplain. From thence he removed to preach at *Barrow* and

and *Twyford*, two small places adjacent, where he was silenced by the Act of Uniformity. He afterwards rented a farm at *Twyford* for seventeen years. He was several times imprisoned, and suffered much on the account of Nonconformity. When liberty was settled by law, he preached occasionally at *Derby* and several other places; not daring to hide his Lord's talent in a napkin. He died at *Findren* in this county, in October 1699. He was a valuable man, and a useful preacher.

BLACKWELL [V.] Mr. ISAAC BACON.

BREDSALL [R.] JOHN HIERON, M. A. Of *Christ's Col. Camb.* His father was minister at *Stapenhill*, near Burton upon Trent, where he was born in *August*, 1608. He had many providential deliverances in his childhood, which, when he grew up, he thankfully recorded. He laid a good foundation in school-learning, under Mr. *Whitehead* at Repton. At Cambridge (where he was admitted *May* 2, 1675,) he was under the tuition of Mr. *Wm. Chappel*, afterwards Bp. of Cork, and Ross, in Ireland. In 1628, he went into Yorkshire, to Mr. *Thurscrosse*, an acquaintance of his tutor's, and prebendary of York, with whom he lived for some time at Kirby-Moor-side, reading prayers for him, and teaching school in the town. Being bent upon the ministry, he made application to the learned Dr. *Morton*, Bp. of Coventry and Litchfield, who having examined and approved him, ordained him both deacon and presbyter, 1630. In a year and a half he removed to *Eggington*, where he was houshold chaplain to Sir *H. Leigh*, and preached at Newton-sulney. While he continued in this family, he preached a week-day lecture at *Bratby*, at the request of a a religious lady, Catherine, countess of Chesterfield. In 1633, he removed to *Ashborne*, where he succeeded Mr. *Taylor* as lecturer. Here he was put into the High-commission-court, and summoned by a pursuivant to appear at Lambeth; which occasioned him much trouble and expence. He was forced to remove to *Derby*, in the time of the civil war, and was no sooner gone from home than his house was plundered. From *Derby* he removed with his family, in 1644, to *Brodsall*, where he continued till his ejectment in 1662.

He was a very studious and learned man, well read in history. He possessed a sound judgment, and was a great master of method, having thoroughly digested his tutor's manner of preaching. He was very ready in scripture chronology

nology, and admirably well acquainted with his Bible, of which he was an excellent expositor. He was very zealous for God, earnest in every part of his work, and very compassionate in dealing with troubled souls. Besides preaching twice every Lord's day, he expounded the scripture, and catechized. He taught publicly, and from house to house. He assisted in most lectures in those parts, and he himself set up a monthly one at *Dale-Abby*. He enforced his doctrine with an exemplary life, and was a pattern to all round about him.—When he was silenced, he requested Bp. *Hacket* to allow him to preach gratis at *Dale-Abby*. The Bishop refused, unless he would conform; and yet there was no care taken to supply the place with any other minister. He then removed to *Little-Eaton*, [a very small village] not far from Bredsall, that he might be near his beloved people; but being driven thence by the Oxford-act, he moved about from place to place, till at last he fixed in *Losco*; where he continued exercising his ministry, partly in his own house, and partly in several others in the neighbourhood, as long as he lived.

His sufferings did not exasperate him, but he kept his moderation, and frequented the public churches; and yet was fully satisfied in his Nonconformity. A person once asking him, Whether he did not repent leaving his place? he answered, "No; I am far from that: for I have done nothing but what I have taught you to be your duty. Rather lose all than sin against God. If Bredsall parsonage was the best bishopric in England, I must do again what I have done."—When the conventicle-act came out, he preached twice a day in the largest families, with only four persons besides; and as many under sixteen years of age, as would come. He used also to repeat at night in his own house. During the Indulgence in 1672, he had full meetings; but when the Declaration was recalled, he was more cautious. In his retirement he was useful to many, who with great thankfulness adored that providence which brought him into those quarters, where he died, *July* 6, 1682, aged 73.—In the time of his health and strength, he studied hard, and made many collections out of the books he read. Among other things, he abridged *Poole's Synopsis*, and added his own collections. Mr. *Robert Porter* wrote an account of his life, in which are some of his private notes, which afford proofs of uncommon piety.

WORKS.

WORKS. Sermons, entitled The way to salvation.—A Discourse of spiritual joy, for the relief of melancholy christians.—Two Sermons on *Ephes.* vi. 24, in the Country Collection of Farewell Sermons.—Some of his Letters are added at the end of his Life.—He left 2 vols. of Remarks upon scripture in MS.

BRAMPTON [C.] Mr. ROBERT MORE, of *Clare-Hall, Camb.* He was born at *Nottingham.* His first preaching was at *Belper* in this county, where he staid about a year, and then removed to Brampton, and was ordained by the classis at Chesterfield. After his ejectment, he suffered many ways for his Nonconformity. Particularly, he was once indicted for not reading the book of Common-Prayer tho' it was not yet come down. In the time of *Monmouth*, he (with many peaceable ministers and others) was sent prisoner to Chester castle. He was afterwards one of the pastors of the congregation in *Derby*, where he died in *June* 1704; the last of the ejected ministers in this county.

BUCKNAL. Mr. SAMUEL NOWEL.

BUXTON. Mr. JOHN JACKSON.

CALDWELL Mr. NATHANIEL BARTON.

CARSINGTON, [R. 70*l.*] Mr. JOHN OLDFIELD. Born near *Chesterfield*, and brought up at *Bromfield* school, which was at that time much celebrated. He was a general scholar; and a great master in the languages and mathematics. He had a mechanical head and hand, capable of any thing into which he had an opportunity to get an insight. What some might reckon a reflection upon him was, in the judgment of wise men, his great honour, *viz.* That he acquired his learning without being beholden to any university. He had the offer of *Tamworth* living, and was pressed to remove thither, where he would have had a much better income, but was prevented by the importunity of his people. All who knew him acknowledged him to have been a judicious divine, a good casuist, an excellent preacher; pertinent and methodical; clear in opening his text, and very close to the conscience in applying it. He was a man of prayer, and well acquainted with the internals of religion. He was a person of few words; but if any one gave him occasion, by starting any useful discourse, or put him upon praye-, writing or preaching, he appeared

to

to want neither words nor sense. He was of a very peaceable spirit, and though his people were very capricious, and hard to be pleased in ministers, yet they all centered in him. He made many removes after he was ejected, but God 'told 'his wanderings, and he had songs in the house of his pilgri-'mage.' He was a man of great moderation; which he thought himself obliged to testify by going sometimes to church; and he would often discourse freely and amicably upon the subject of conformity, with such of his acquaintance as were otherwise minded; and yet he was many ways a sufferer for his Nonconformity.—He for some time preached once a fortnight at *Rodenuke*, where a meeting being discovered by two informers, they swore against him, upon presumption that he was the preacher, tho', as it fell out, it was not his day: however he was prosecuted with much eagerness. Whereupon he and *John Spademan*, Esq. (a worthy gentleman who was owner of the house where the meeting was held) made their appeal, and gave such plain evidence of his being ten miles distant at the time, that he was cleared; and the informers, being afterwards prosecuted for perjury were found guilty. Upon which one of them ran away, and the other stood in the pillory at *Derby*.

After the Act of uniformity passed, before it took place, he studied his duty with all possible care, as to the compliance required. He drew up, on this occasion, a soliloquy, with that text prefixed, *Eccl.* vii. 14. *In the day of adversity consider.* The following extracts from it will manifest the seriousness of his spirit, his great impartiality, and his fear of doing any thing in that critical juncture, which he could not justify, as well as his desire of superior guidance.

"Consideration is the way to resolution; and well-grounded resolution will fortify the soul against the impetuous violence of man, and make it as the rock to repel the dashing waves. To this, O my soul, I now invite thee. Rash engagements often end in shameful retreats, and base tergiversation. O Thou Fountain of Wisdom, who 'givest it liberally and up-'braidest not, to him that asketh,' shine in upon my dark understanding; 'let thy spirit of truth lead me into all truth,' and so direct me in my consideration, that it may end in pious resolution; and what thro' grace I purpose, let me by grace be enabled to perform!—It is not, O my soul, a light matter thou art now employed in: it is not thy maintenance, family, wife and children, that are the main things considerable in this enquiry. Forget these, till thou art come to a resolution;

solution in the main business.——It is, O my soul, the glory of God, the credit and advantage of religion; the good of that poor flock committed to thy keeping by the Holy Ghost; thy ministry, thy conscience, thy salvation and the salvation of others, that must cast the scale, and determine thy resolutions. And where all cannot be at once promoted (or at least seem to cross one another) it is fit the less should give place to the greater. Thy ministry, thy people, must be singularly dear and precious to thee; incomparably above body, food, raiment, wife, children, and life itself:—But when thou canst no longer continue in thy work without dishonour to God, discredit to religion, foregoing thy integrity, wounding conscience, spoiling thy peace, and hazarding the loss of thy salvation; in a word, when the conditions upon which thou must continue (if thou wilt continue) in thy employment are sinful, and unwarranted by the word of God; thou mayest, yea, thou must believe, that God will turn thy very silence, suspension, deprivation, and laying aside, to his glory and the advancement of the gospel's interest. When God will not use thee one way, he will in another. A soul that desires to serve and honour God, shall never want opportunity to do it: nor must thou so limit the Holy One of Israel, as to think he hath but one way in which he can glorify himself by thee. He can do it by thy silence, as well as by thy preaching. Oh put on that holy indifference as to the means, so the end be but attained, which the blessed apostle expresses, *Phil.* i. 20. 'that Christ might be 'magnified in his body, whether by life or by death.'—Let God have the disposal of thee, and doubt not but he will use thee for his own glory, and his churches good, his respect to which is infinitely greater than thine can be.

"But there is, O my soul, a *Scylla* and *Charybdis* in this voyage thou art making; a rock, both on one side and the other: and therefore beware, lest thou make it a light matter to be laid aside from thy work. Examine: hast thou so faithfully discharged thy duty, that thou mayest take comfort in the review of it, when suspended from it? Do not abundance of failings, follies, neglects, sinister-ends, &c. present themselves to thee, when thou beginnest to review the course thou hast run? Think how little service thou hast done for God or his house. How heavy will thy account be, if to thy removal from thy work be added, the stinging remembrance of unfaithfulness in it? Hast thou not by thy miscarriages justly provoked God to lay thee aside as a broken vessel? Is not

not this dispensation as much the fruit of thy own sin as of others' malice? Learn, O my soul, to put every cause in its right order. The righteousness of the cause wherein thou sufferest will not excuse thy unrighteousness, which is the procuring cause of thy sufferings. Learn then, O my soul, to justify God, to be silent towards men, and to condemn thyself.—But there's another rock, against which thou art in danger of splitting. Take heed, lest that be charged on God's providence or mens injustice, which is caused by thy own wilfulness and obstinacy. If that which thou callest conscience and duty, be found refractoriness and sin, thou not only losest thy reward, but incurrest the guilt of thy own suffering, and while thou chargest others, wilt be found accessary thyself to thy own murder as a minister. Here then lies the stress of the consideration thou art upon; whether the grounds upon which thou art to suffer will bear thee out? Whether thou shalt 'suffer as a christian for righteousness sake?' Whether the cause of suffering be as weighty as the suffering itself is like to be? That if thou findest it otherwise, thou mayest *(Dum res in integro est)* make a timely retreat. I charge thee, O my soul, to lay aside all prejudices, prepossessions, and respects to, or sinister conceptions of, *Men*, of the one or the other party. Away with carnal wisdom, leaning upon thy own understanding. Let the word of God be umpire. 'And because (O blessed Father) the way of man (to 'know as well as do it) is not in himself; nor is it in man 'that walks to direct his steps, I again and again implore 'directing grace: Lead me, O Lord, by thy counsel; make 'thy way plain before me; lead me in a plain path, and into 'the land of uprightness. Let not former errors be punished, in thy leaving me to err in this thing. Lord shew me '*thy* way, and thro' grace I will say it shall be *my* way. 'What can a poor weak creature say more! Thou knowest, 'Lord, the heart of thy servant; O dispel clouds of ignorance, prejudice and passion; take off all preponderating 'weights and propensions; cast the scales which way may 'be most for thy glory, thy churches and my people's good, 'the peace of my own conscience, and the salvation both of 'my own soul and the souls of others.'

And canst thou, O my soul, think of laying down thy ministry upon a light occasion? Must matters of indifferency give thee a *supersedeas?* Oh take heed, lest if like *Jonah* thou overunnest thy embassy thro' discontent, thou be fetched back with a storm.—What if men be *Pharaoh's* task-masters,

ters, impose such burdens as thou mayest even groan under; if they be only burdens and not sins, they must be borne and not shaken off. Nothing but a necessity of sinning in the act, can absolve thee from that necessity which is laid upon thee of preaching the gospel, and shelter thee from the influence of that wo, which is denounced against thee for not preaching it. The plain question then, which lies before thee, O my soul, (and in the right resolution whereof consists the comfort of suffering, or the duty of continuing at thy work) is, Whether the conditions that are imposed, be sinful or no? Sinful, I say, not only in the imposition of them, but in submission to them? whether thou canst, without sinning against God, his church, thy people, thy conscience, and soul; (all or any of these) submit to the present conditions of continuing in thy place and employment? Here's no room for comparing sin with sin: *viz.* whether it be a greater sin to leave thy ministry, or perform such a sinful condition? Thou art not necessitated to sin, nor must thou do the least evil, tho' the greatest good might come of it. Thou wilt have little thanks if, when thou art charged with corrupting God's worship, falsifying thy vows, *&c.* thou pretendest a necessity of it in order to thy continuance in the ministry, *&c.*"

He afterwards proceeds particularly to mention the conditions of the continued exercise of his ministry, (except that, as to the book of Common-Prayer with its amendments, not being then extant, he was forced to suspend his thoughts concerning it,) and upon the whole he concludes, that to hold on in the public exercise of the ministry, to him would be sin.—There were many others who evidently acted in this affair with equal caution, seriousness and impartiality: but this is the most solemn and express debate of that nature, drawn up in *writing*, which hath as yet appeared. And surely he who observes that openness to conviction; that concern for special direction; that readiness to yield to it without reserve; and that unbiassed temper which breathes in these considerations; will hardly be able to suppose that such a one could be so far forsaken of God, in a matter so momentous, as to take a course in which he could not approve himself to him.

Mr. Oldfield spent the latter part of his life at *Alfreton*, from whence he took many weary steps to serve his master, and was very useful in that neighbourhood, till his infirmities forced him to cease from his labours. He departed to his everlasting

everlasting rest *June* 5, 1682, aged 55.—He had four sons in the ministry. *John*, the eldest, was in the church of England; the rest were Dissenters. *Nathaniel* was pastor to a congregation in *Southwark*; and his brother, *Joshua Oldfield*, D. D. succeeded him there. *Samuel* had a small society at Ramsbury in Wilts.

WORKS. The first last, and the last first; against Hypocrisy. —The Substance of some Lectures at Wirksworth.—A Piece on Prayer (generally esteemed as valuable as any thing on the subject.)—Serm. on *Psalm* lxix. 6, in the Country Farewell-sermons.

CHESTERFIELD [V.] JOHN BILLINGSLEY, M. A. Of *St. John's, Camb.* and *Corp. Chr. Oxf.* Born at *Chatham* in Kent, *Sept.* 14, 1625, and ordained *Sept.* 26, 1649, in the church of *St. Andrew Undershaft* in London. While he was at Oxford, he frequently preached in the adjacent places; and at length had a call into one of the remote and dark corners of the kingdom, to preach the gospel; which he did very assiduously, *viz.* at *Addingham* in Cumberland. He found the people very ignorant, and therefore set up catechizing, and joined the association for reviving the scriptural discipline of particular churches, of which an account was printed. From thence he removed to *Chesterfield;* where he was highly valued by many; the peevishness of some, and the malignity and apostacy of others, added greatly to the burden of his ministerial labours. He was a constant preacher, and did not serve God with that which cost him nought.' His style was plain, his expression clear, his method natural and easy, his voice sweet and audible, tho' not strong. 'Out of the abundance of his heart his mouth 'spake,' both in prayer and preaching; and God was pleased very much to bless his labours. He had a large acquaintance, and was acceptable wherever he came. He had great temptations, from secular advantages and the importunity of friends, to have quitted *Chesterfield;* but he would not yield to a thought of leaving that people, who were dear to him as his own soul; and it was in his heart to live and die with them. At the Restoration, he was a very zealous Royalist; and had it not been for the king's coming in, he would probably have been a great sufferer. Yet this could not prevent his ejection. Bp. *Hacket* was very earnest with him to conform, when he told his lordship, "If he did, he would do it cordially." Upon which, the bishop (when other arguments failed) used both flatteries and threats; but all in

sin. He knew not how to mollify oaths by forced interpretations, or stretch his conscience to comply with human will, in cases wherein, if he should happen to be in the wrong, (as he strongly suspected he should be in this) he knew human power could not defend him. And therefore, (though he would not censure others,) he quietly receded from his public station, in 1662, when he thought he could no longer hold it without sin. He continued afterwards to labour among his people in private, as he had opportunity, and as they were willing to hear him, till the Oxford-act forced him from them. And then *Mansfield* was to him and several others a *little Zoar*, a place of refuge. He went once a fortnight to *Chesterfield*, preached twice, and often expounded and catechized also on the Lord's-day, and visited the sick. Travelling late, to come in unseen, and preaching also in the night, was very fatiguing to him, as his constitution was weak, and at last it became insupportable. It was wonderful he went through it so long.

He ruled his house well; was careful of the souls committed to his charge; was grieved when sin broke out in any of the members of his family, and was faithful to rebuke and punish for it. He was a hard student, and a great admirer of the Greek language. He was a man of peace, and very desirous to accommodate lesser differences in religion. He lived in hearty love and concord with his nonconforming brethren at *Mansfield*, as he and all of them did with the worthy minister of the parish, with whom he formerly had a particular acquaintance, who counted it no schism for them to endeavour to help his people in their way to heaven. And they by their friendly converse with him, and frequent hearing of him, manifested that they had no design to lessen him in the esteem and affections of his parishioners. Few men had more of heaven in them than he; but he was very industrious in concealing his own excellencies. His freedom in reproving sinners of whatever rank, where he had a call to do it, was one eminent branch of his character: another was, his skill and tenderness in comforting afflicted consciences, for which he had great occasion, and in which he was remarkably successful. He also discovered great faithfulness in dealing with sick-bed penitents; three difficult parts of a minister's work. He died *May* 30, 1684. Out of his great modesty, he left an express order in his will, that there should be no sermon preached at his funeral: but a suitable consolatory discourse was addressed to his family on the

Lord's-day following, by Mr. *Sylvester*, on *Rom.* xii. 12, He wrote something against the *Quakers*, and printed a sermon with it.—He had a son in the ministry at *Hull*; afterwards at *London*, as assistant to Dr. *Wm. Harris*; and a grandson of his was at *Dover*.§

Mr. FORD, of the same place. He was of a melancholy temper, and of few words, which however, were usually of great weight. He needed much entreaty to be induced to preach†; but when he was engaged, he made amends to those who had taken the pains to persuade him. He was congregational in his judgment; but always behaved himself with meekness, and the highest respect to Mr. *Billingsley*, who was of a different judgment He saw the Bar-

§ In the former edition, it was added—"*and after that at Peckham.*" This mistake occasioned the following friendly letter to the Editor, from the gentleman referred to, then retired to Bath.——"Rev. Sir: I take this liberty to rectify a small mistake in your late publication; in which you represent one of my name, a dissenting minister at *Dover*, as removing thence to *Peckham*. The truth of the case is as follows:——Mr. Billingsley of *Dover* was, indeed, the son of a dissenting minister, (Mr. *John Billingsley*) who in the latter part of his life, was assistant to Dr. *W. Harris*. He died about the year 1721, pretty far advanced in life. His son at *Dover*, after he had served several years among the dissenters there, marrying a near relation [a sister] of Sir *Philip York*, afterwards Lord Chancellor; was induced to conform, and accept a good living in the church, and a prebend in Bristol cathedral. In which station he continued to the day of his death, a few years ago, tho' still a moderate conformist, keeping up a friendly intercourse with the dissenters. A son of his was, in the last reign, made clerk of the patents. And (I think) he left another who was bred a clergyman.—The family of which I am yet a surviving branch, were only distant relations of that now referred to. My grandfather, Mr. *Nicholas Billingsley*, was ejected in 1662 at *Webley* in Herefordshire, and took his lot entirely with the Dissenters. [See Webley.] He had two sons, *Richard* and *Nicholas*: the former was my father. He designed me for the ministry from my infancy: and I was educated with the same view. The first place in which I was settled was *Marlbro'*, where I was ordained in the year 1725. After a few years, I was invited to succeed my uncle at *Ashwick*, where I continued 18 years. This, I apprehend, was the most useful, though the most fatiguing part of my life. Thence I removed to *Bradford* in Wiltshire; where I continued about ten years. And from thence I had a call to succeed Dr. *Milner* at *Peckham*. I continued there in constant service twelve years. But finding the infirmities of age coming on, and not willing to incur the blame which some of my brethren met with, that of keeping their post too long, I resigned, and retired hither, in order to finish life in a private manner. Tho' by divine mercy, I am yet, on occasion, enabled to give a little assistance to a brother when in want of it. You will please to excuse this detail of circumstances, from your unworthy brother, *Samuel Billingsley*.
BATH, *March* 18, 1775.

† It is supposed that this is said with reference to extra services, on special occasions, otherwise it would be inconsistent with the last clause in this memoir. ED.

tholomew

tholomew storm arising, and therefore gave his people some warm and affecting sermons on *Isaiah* v. 6. *I will command the clouds that they rain no rain upon it.* These sermons were taken from him in short hand, fairly transcribed, and kept in the hands of those who highly valued them. Several passages in them seemed almost prophetic. He committed all his sermons to memory; never using any notes. He died of a consumption, before he had reached his 30th year, having worn himself out by severe study and excessive labour.

DERBY. ALL SAINTS [V. 37 *l.*] Mr. JOSEPH SWETNAM. He was not *formally* put out by the Act of uniformity, and yet *really* he was. For, foreseeing the commencement of that act, he chose to make a voluntary secession some time before it took place. He was well qualified to fill so considerable a place as this, being a very able preacher, and a great master of language.

ST. PETER's. LUKE CRANWELL, M. A. Of *Christ's Col. Camb.* Born at *Loughborough* in Leicestershire. A wise, couragious, zealous, and upright man. He was not very ready in elocution; but very scriptural, solid and substantial in all his discourses. Having acquired a competent skill in physic, when he could no longer exercise his ministry publicly he resolved to employ himself in the medical line; and he proved so skilful and successful, that he maintained himself and family comfortably. He was very hospitable and benevolent; as readily attending his brethren and poor neighbours, from whom he expected no recompence, as he did the rich and great. He had a good invention; and discovered some happy and effectual medicines. He was a chearful man, and to all appearance strong, but he at last declined very rapidly. To be out of the reach of the Oxford-act, he went to *Kegworth* in Leicestershire, where he died, *Nov.* 11, 1683, on the Lord's-day.

WORKS. A small Tract on the Equality of Bishops and Presbyters.—A Sermon in the Collection of Farewell-Sermons in the Country.

ST. WERBURGHS. SAMUEL BERESFORD, M. A. He was a native of *Shrewsbury*, and was brought up in the school there, from whence he went to *Cambridge*. He did not begin to preach till he was upwards of twenty-three years of age. When he made his first attempt, he had above 1500 hearers. He was a good scholar, an excellent preacher, a

fine orator, and a very holy man. He was very warm against the Sectaries, and not at a great distance from the church of England; for after his ejectment, he frequently attended the service of it, during his continuance in *Derby*, (which was till the five-mile-act took place,) and he persuaded his friends to do the same. He was equally against both superstition and separation. He afterwards spent the greater part of his time at *Shrewsbury*, and was reckoned one of the most accurate, and at the same time, most heavenly preachers in all those parts. He kept a private academy in his house for a while; but laid it down, because he could not keep his pupils under strict government. Having a competent estate he preached for some years gratis. As he had no children of his own, he was earnest with some of his brethren to bring up theirs to the ministry; and offered to assist towards their maintenance, and to use his interest with others for that purpose. He was not only a great divine, but a skilful physician: tho' in giving his advice he confined himself to particular friends. He never could be prevailed with to print any thing, tho' often pressed to do it. He spent the latter part of his life at *Sheffnal* in Shropshire, and died in *October* 1697, at Weston, the seat of the religious Lady Wilbraham, who was a sincere and generous friend to all good ministers, whether Conformists or Nonconformists, without any difference. He left his library to be sold for the benefit of the poor of *St. Alkman's* parish in which he was born.

DRANFIELD [V.] Mr. RICHARD MAUDSLEY.

DUFFIELD [V. 27 *l.*] ROGER MORRICE, M. A. He was some time chaplain to Lord *Hollis*, and afterwards to Sir *John Maynard*. He died at *Hoxton*, *Jan.* 17, 1701, aged 73, and was buried at *Bunhill*. He left a valuable collection of MSS. which cost him much labour and expence. Mr. *Strype*, in his *Survey of London*, (vol. ii. p. 57) says, "This gentleman was a very diligent collector of ecclesiastical MSS. relating to the later history of the English church, whereof he left vast heaps behind him, and he favoured me with his correspondence." It is to be lamented that these papers, and those of several others mentioned in this work, should not have been preserved.

EYAM IN THE PEAK [R.] THOMAS STANLEY, M. A. Born at *Duckmonton* near Chesterfield. His first public employment was under Mr. *Cart* at *Hansworth*. He was preacher

preacher three years at *Dore* chapel, in Dronfield parish; and eight years after, at the parochial chapel of *Ashford*, in the parish of Bakewell; whence, by those then in power, he was translated in 1644, to the rectory of *Eyam*, where he continued his labours till Bartholomew-day 1662. He was an eminent preacher; and by his example, a confuter of of those who decry *Free-prayer*. When he could not serve his people publicly, he was helpful to them in private; especially when the pestilence prevailed in that town, officiating amongst them with great tenderness and affection, during that sore visitation, which in that little place cut off above 300 persons. And yet, at that very time, certain people made a motion to the lord-lieutenant of the county, the noble Earl of *Devonshire*, to remove him out of town: who, like himself, replied to this effect: "It is more reasonable, "that the whole country should testify their thankfulness to "him, who, together with his care of the town, had taken "such care as none else did, to prevent the infection of the "towns adjacent." He died in 1670, satisfied to the last in the cause of Nonconformity, and rejoicing in his sufferings on that account.

FAIRFIELD. Mr. WILLIAM NADEN.

GLOSSOP [V.] Mr. WILLIAM BAGSHAW. Of *Corp. Christi Col. Camb.* Born at *Litton* in the parish of *Tideswell, Jan.* 17, 1628. At several country schools he made a greater proficiency in learning than most of his equals; and under the ministry of Mr. *Rowlandson* of Bakewell, and Mr. *Bourn* of Ashover, he received a deep tincture of religion betimes. He had an early inclination to the ministry, which he at length pursued, after several attempts to fix him in some other employment. He preached his first sermon in the chapel of *Warmhill* in *Tideswell* parish; and there he continued about three months. Tho' he often complained, that he entered too rashly on that awful work, his labours were very acceptable to sober intelligent people, and he gave no just occasion to any to 'despise his youth.' From thence he removed to *Attercliffe* in Yorkshire, where he preached as one of the assistants to Mr. *James Fisher* of Sheffield, and resided in the family of Colonel (afterwards Sir *John*) *Bright*. He was ordained at Chesterfield, *Jan.* 1, 1650, and some time after was invited to *Glossop*. That people enjoyed his labours about eleven years. Among them, he

'went about doing good,' and God was with him. 'He 'kept back nothing that was profitable for them, but taught 'them publicly, and from house to house.' He embraced all opportunities to awaken, instruct, and comfort them. Observing most people to be more than ordinarily affected with funeral sermons, he very willingly preached on such occasions, when he had no prospect of gain. His administration of the sacraments, especially that of the Lord's-supper, was very solemn. As he would not admit the grosly ignorant and profane to that sacred feast, so he durst not exclude those in whom he saw any thing of the image of Christ, tho' they were of different sentiments from himself in lesser matters of religion. He was very diligent in fulfilling his ministry; and he conducted himself towards his people with such humility, meekness, inoffensiveness, and undissembled affection, as gained him universal esteem. He had indeed a natural regard to their state, and no offers of greater preferment could tempt him to quit his relation to them. He proceeded vigorously in his work, and not without considerable success. But the fatal Bartholomew-act put a stop to his public labours.

He thereupon retired to *Ford*, in the adjacent parish, and lived upon his own estate. He continued a conscientious Nonconformist; but his 'moderation was known unto all men.' He prayed for, and rejoiced in, the success of their labours, who possessed the strongest prejudices against him. He several years attended, with his family, in his parish-church, both parts of the Lord's-day. But being persuaded that no power on earth could cancel his authority, and disannul his obligation, to preach the gospel, he preached privately in his own house, and elsewhere, on the Lord's-day-nights; and to some few every Thursday. He also frequently assisted at conferences, and private days of devotion. Upon the coming out of the Indulgence in 1672, he thought it his duty to labour more publicly, preaching three Lord's-days in the month in the parish where he resided, and the fourth in that from which he had been expelled. He had lectures also at other places, particularly once a fortnight at *Ashford*, the other day being supplied by other ministers. He preached often every week, and sometimes every day in the week. He was the chief instrument in gathering the congregations at *Ashford*, *Malcoffe*, *Middleton*, *Bradwall*, *Chalmarton*, and *Hucklow*; besides setting up lectures in several places, which were afterwards kept up.—At the end of every year he

he usually repeated to his people the substance of the sermons he had preached all the Lord's-days in the year; and in the beginning of the new year, he went to the houses of his hearers, and preached a suitable sermon in each. When K. Charles recalled his declaration, he kept his meetings privately and with great caution, changing almost every day, till the breaking out of the *Popish* plot. His liberty was then enlarged; but upon the trumping up a *Protestant* plot, he was driven into corners again. In those dark and cloudy times he demeaned himself with such prudence and circumspection, and God made such a hedge about him, that tho' he had some enemies, their designs against him were signally disappointed.

Two informers who once disturbed him, ingenuously acknowledged, that his very countenance struck a terror into them; and one of them, before he died, often sent to beg his pardon and his prayers. When another, who had frequently sat under his ministry, gave information against him before a magistrate, who was very zealous in suppressing conventicles, he was so confounded, that his information was false, both as to names of persons, and as to time and place, tho' he knew them all very well at other times. However, upon information, a warrant was issued out against him; but he had timely notice of it, and an opportunity to escape. At the next quarter-sessions, a worthy magistrate so fully convinced the bench of the falshood of what was sworn against him, that they recalled the warrant.—Tho' he was far from owning the dispensing power on which K. *James's* Declaration for liberty of conscience was founded, and discerned his design in it, yet he took that opportunity to shew his zeal in his Master's work, and preached publicly on both parts of the Lord's-day. Besides this, he began a custom, which he continued the greatest part of his time, of making a short discourse immediately after the reading of the scripture, to confirm his hearers in the Protestant religion, and to arm them against *Popery*. When the liberty of the Dissenters in the beginning of K. *William's* reign, was established by law, he laboured more abundantly than ever. He allowed himself but little time for sleep; and was very seldom out of his study, unless at meals, and at family-worship, or when abroad in the service of his great Master; in which he was employed two or three days in every week, and frequently at two or three places in the same day. And yet such was his industry, tho' he preached so often, and

seldom on the same text in two auditories, that he had laid in a stock of several hundreds of sermons, which he did not live to use.—Though he was of a firm constitution, his health began at last to be impaired, and his growing infirmities compelled him to shorten his journies, and lessen his labours; yet he desisted not wholly from his delightful work more than one Lord's-day before his decease.

His last sermon was on *March* 22, 1702, from *Rom.* viii. 31. He had but a little before received the news of K. *William*'s death, and would have studied a discourse upon that occasion, but wanted strength for it, and therefore was satisfied with adding something in the close, towards the improving so great a loss: but when he came to deliver his sermon, he did it with such life and spirit, that a stranger, who had only heard and not seen him, would have thought him to have been in perfect health. However, he had no sooner finished, than he was sensible that his preaching-work was over; and thereupon said, He thought it would be tempting God to make another effort. His weakness daily increased, and on the next Lord's day he was confined to his bed. He told those about him, that his silence was a sermon. The two following days, being visited by several of his mournful hearers, he could not speak much, but reminded them how he had spoken to them formerly. He delared his satisfaction in his Nonconformity, and blessed God who had kept him from acting against his conscience in respect to it. While a young minister was praying with him, he heartily joined in every petition, and when he had done, gave him thanks, blessing God that he had helped him to such apt expressions, and added, "I wonder that any should be so much against "*Free prayer*: There is not a prayer in all their book "that would have suited my present circumstances so well "as this has done."—On Wednesday, *April* 1, he lay for the most part in a kind of slumber. Towards night he called to have a hymn sung; and after a short prayer, to which he added his *Amen*, he fell into a doze, and seemed to breathe without difficulty; till on a sudden he gave a gasp or two, and quietly slept in Jesus. Having lived an eminently holy and useful life, he had the favour of a remarkable easy death. He was buried in *Chapel-le-Frith*, in the high Peak. His funeral sermon was preached by Mr. *J. Ashe*, on *Heb.* xiii. 7. Which sermon, with Mr. *Bagshaw*'s life and character of him, has been since printed.

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He possessed a sound constitution of body, a happy temper of mind, and good natural abilities. He had many serious thoughts about his own everlasting concerns, before he undertook the charge of others. He passed much of his time in his closet, sitting up late, and yet rising early, and he usually spent an hour in secret devotion, while the rest of the family were in bed. He discovered an ardent thirst after knowledge, and was so diligent a reader that there were few books in his library (which was not small) but what he had read through, and marked with his pencil. He excelled in the gift of prayer; and in preaching he did not entertain his hearers with nice curiosities, or dry speculations, but gave them solid and substantial food. He had a peculiar readiness in adapting his dicourses to the dispensations of divine providence, and a singular faculty of saying much in a little. He spake like one who felt what he said. He was 'mighty in the scriptures,' and a diligent and skilful catechist. He shewed great skill and compassion in dealing with wounded consciences. His love to God was a bright and constant flame, and his zeal for the cause of Christ, against prevailing error and wickedness, was very ardent. He was of a very pacific and condescending temper; as a proof of which, he once parted with his right to his brother, though of considerable value, rather than contend with him for it. He possessed great moderation and candour, and was eminent for his charity, both in forgiving enemies, and relieving such as were in want; and all his other excellencies were adorned by a profound humility. He had a good estate, and a heart to honour God with it. He had many signal returns of prayer, and many seals of his ministry. God was his defence in the most cloudy and dangerous times, in which he enjoyed a blessed serenity and composure of mind; which coninued till he went to his everlasting rest.

WORKS. Living Water; several Sermons on *Rev.* xxi. 6.—A Serm. on Christ's purchase; to which is prefixed, his Confession of faith.—Rules for our behaviour every day, and for sanctifying the Sabbath; with hints for communicants.—The ready way to prevent Sin; on *Prov.* xxx. 32. with a bridle for the tongue; on *Mat.* x. 36.—The Miner's monitor.—The Sinner in sorrow; and the humble sinner's modest request.—Brief directions for the improvement of Infant Baptism.—The Riches of grace; in three parts.—Trading spiritualized; in three parts.—De Spiritualibus Pecci: Notes concerning the work of God, and some that have been workers together with God in the High Peak.—Since his death Essays on Unionto Christ.—Besides these his printed works, he

he spent much time in writing books for particular persons of his congregation, suitable to their circumstances, which he gave them in hopes that they would be of use to them when he was dead. He also left behind him 50 volumes on several subjects, some in folio, and some in quarto, fairly written with his own hand.

GRESLEY * [L.] Mr. THOMAS FORD: Of *Trin. Col. Camb.* He was born at *Willington*; and brought up at *Repton* school. He was earlier than ordinary in piety, in learning, and in preaching, upon which work he entered at the age of twenty-one, with the full approbation of several judicious christians and ministers. He was first an assistant to Mr. *G. Cross* of *Clifton* in Staffordshire, whose sister he married. He was never settled in any parsonage or vicarage, but assisted several other ministers seven or eight years. At the Restoration he was at *Seale* in Leicestershire, but when the Bartholomew-act passed, he was at *Gresley*. Continuing after this, to preach in a way forbidden by human laws (tho', as he conceived, approved of God) he and Mr. *T. Bakewell*, were sent to Stafford jail, where they remained prisoners for the time appointed. After which, he ceased not by day or by night to preach the gospel; for which he was again apprehended, and committed prisoner to Derby jail, with Mr. *Tim. Staniforth*. Having fulfilled his time of suffering there also, he still went on in his Master's work as long as he was able. But as he began, so he ended his work betimes: for by his extraordinary labours, on a day of fasting and prayer, he broke a blood-vessel, which brought him into a consumption, of which he died in a little village near *Burton* upon Trent, about the year 1677, but was not allowed to be buried in consecrated ground. Mr. *Swinfen* preached his funeral sermon from *John* v. 35.—He was a hard student and a celebrated preacher, being very lively, but grave and methodical. His memory was long precious to the inhabitants of *Burton* and the neighbouring villages.

HEYNOR [V. 16*l.* 12*s.* 6*d.*] Mr. SAMUEL WRIGHT. A good man, and a very able preacher. He lived in much weakness many years after his ejectment. He could not preach so often as most of his brethren, but when he did, he preached to very good purpose, among his old parishioners from house to house.

* In the INDEX VILLARIS there is no such place in this county, but there is GREYSLEY in Nottinghamshire.

HOG-

HOGNASTON [C.] Mr. JONATHAN STANIFORTH. See *Allestry*.

LANGLEY [R.] ROBERT SEDDON, M.A. Of *Christ's Col. Camb.* Born at *Outwood* in Prestwich parish, Lancashire, and brought up in *Ringley* school under Mr. *Cole*. He continued at College several years, and then returned home for some time. After which he lived in Mr. *Angier*'s family, and had the benefit of his grave example, pious instructions, and useful converse. From hence he was called to the ministry in *Goiton* chapel. He afterwards removed to *Langley*, where he was silenced in 1662. He took such a part in behalf of King Charles II. on a day known in this county by *White Friday*, (because one *White* was the leading man who appeared for him at Derby) that he was forced to escape into Lancashire, to Sir *George Booth* who rose at that time, and was threatened to be carried to London, to be tried for his life; but the king's restoration prevented it. After his ejectment, he was many years in the family of *Samuel Hallows*, Esq. and after the Revolution, he preached in his course, with some other ministers at Derby, being on other days employed in places adjacent. On coming up to London, he was apprehended as he was preaching in Mr. *Baxter*'s pulpit; and though he had before suffered imprisonment from the Cromwellians for his zeal in the royal cause, he was committed to jail. But judge *Hale* declared the mittimus void, and released him by the sentence of the whole court. While he was a prisoner in the *Gatehouse*, money was several times sent to him, but he did not know his benefactors. It was said to be from *Whitehall*. He had acquaintance and good interest with many persons of rank, and was generally acceptable wherever he came. At last he fixed at *Bolton* in his native county; where, with great zeal and affection, he laid out himself in his master's work. He there bought a house, and gave the people liberty to build a chapel behind it; but soon after died of a paralytic stroke, at his brother's, captain *Peter Seddon*, (in the house where he was born) in *March* 1695, aged 77.—He was a man of great piety, patience and meekness; a solid, zealous and useful preacher; being instrumental in the conversion of many souls to God. He was wonderfully furnished for religious discourse, in which he took great delight. He was mighty in the scriptures, having known them from a child. His memory was to him instead of a concordance, which he never once used in composing his sermons for thirty years together.—The

Tenth

Tenth sermon in the Collection of Country Farewell-sermons, is his. [The text is *Luke* xxiv. 50, 51. very appropriate and excellent.] He had a nephew, Mr. *Samuel Bourne*, who proved very valuable in the ministry. [He was father to Mr. *Samuel Bourne* of Birmingham.]

MACKWORTH [V. 211.] Mr. SAMUEL OGDEN. Of *Christ's Col. Camb.* A native of *Oldham* in Lancashire. When he had finished his studies, he married the daughter of Mr. *Burnet*, minister of *Oldham*, a pious Nonconformist. He soon after settled at *Buxton* in Derbyshire, in 1652, and had an augmentation allowed him by an order from the committee for plundered ministers, dated *Sept.* 17, in 1652. He applied himself to the classis of *Wirksworth* for ordination, which he accordingly received, *Sept.* 17, 1653. In the year following, he was presented to the parochial chapel of *Fairfield*, by the earl of Rutland, the patron. But he was obliged to get the approbation of the *Triers* in London; from whom he obtained a certificate, dated at *Whitehall*, *Oct.* 23, 1654; a copy of which, and of other papers and instruments, see in *Calamy*, vol. II. p. 190. III. 234 *.—He continued his ministry here till 1657, when he was called to *Mackworth*, where he finished his public ministry in 1662. He kept a boarding school many years, and brought up many eminent scholars. He had a genius that led him to all the parts of refined literature, in which he excelled. He valued no notions that were mean or trivial, but was taken up with the more curious and manly parts of learning. An eminent Conformist, in a letter to him, expressed himself thus: "I dare commit any thing to your free and generous understanding." He possessed great natural talents; he was a good linguist; wrote pure Latin, and could read any Greek author currently into English at first sight. When the pretended Abp. of *Samos* travelled through England, he visited Mr. *Ogden*, who conversed with him in the Greek language. He was also well versed in the *Hebrew*, of which some MSS. which he left afford sufficient proof. His last work at night was reading a chapter in the Hebrew Bible.—He was also a good mathematician, and was acquainted with some of the greatest men of the age in that science, which he taught such of his scholars as were studious and ingenious, to charm them into a love of

* The originals, which were in the possession of the late Rev. Dr. *Savage*, were presented by him to the Editor, a few days before his death.—The late Mr. Ogden, a celebrated preacher in the university of Cambridge, was a descendant of this eminent Nonconformist.

those

those manly studies, that they might be preserved from the snares of sensual pleasures. He was a great lover of music, both vocal and instrumental, and was also well versed in natural philosophy. He took great delight in poetry, especially in Latin poetry, even to his old age. He had a considerable knowledge in anatomy, physic, and botany. With regard to divinity he was particularly eminent. He had carefully studied the most difficult points; and would discourse on the most abstruse controversies with a readiness and clearness which shewed how thoroughly he had investigated them. He left a manuscript on the separate existence of the soul between death and the resurrection, drawn up at the request of a young gentleman in the university, who had been his scholar, and was tainted with infidelity. Also a treatise on predestination, occasioned by his own melancholy, which induced him to a deep search into that point, in order to clear up to himself the goodness and mercy of God. He said, however, that he would not advise others to embroil themselves, as he had done, in such controversies. His judgment upon these matters was much the same with Mr. *Corbet's*.—He was very far from extremes, and not violent for or against any party. By his own trials and studies he became very skilful in administering comfort to troubled minds; and often wrote to persons in affliction, with great wisdom and compassion, to direct and comfort them. His behaviour was obliging, and his conversation affable, graceful, and pleasant.

His Nonconformity was the fruit of close and deliberate consideration. Some persons thought he had too high notions of the power of the magistrate in matters of religion. He was for communicating with the established church occasionally, but never could come come into it as a stated member. His thoughts on that subject will sufficiently appear from the following letter of his to an ingenious and learned clergyman:——" Sir, Our mutual acquaintance and endearment shall excuse all prefatory words as superfluous between you and me. As I set my face towards the church of England, I am confronted with objections of various kinds, which you perhaps may be better able to dissipate than I, standing upon higher ground, and seeing your strength in a more advantageous light. (1). To conform is to leave the society of the best and most religious people in the land; to desert the peculiar work and sufferings of the most painful and successful ministers. For is not the presence of God, and his blessing, more abundantly in

in our select assemblies, than in the public parochial congregations? By whom have the most part of the godly and sincere Christians been raised, and built up, but by the prayers, pains, doctrine, and conduct of the Nonconformist's? Shall I leave the snow of *Lebanon* for *Kedar* and *Meshech*? Can I be secure of God's grace and blessing, if I depart from the confines of *Hermon*, where God has made his blessings to fall? *Dod, Hildersham, Ball, Angier*, &c: in a word, the best men are with us: *Ergo*, (2.)—To conform, what is it else but to join myself to the dissolute multitude; to a clergy, more ambitious of preferment than to be the examples of meekness and sobriety to their flocks? To act in, or to be an abettor to, the briberies and corruptions of spiritual courts? May I be secure of my former innocence, and not be made worse by such society? Pardon the odium of these expressions, and set these two parties together, then tell me, whether you may not say as *Tully* in another case, "*Ex hac enim parte pudor pugnat, illinc petulantia:--hinc fides, illinc fraudatio: hinc pietas, illinc scelus, &c.*§—(3.) To conform is not only to assert by practice, but to assent to, in express terms, all the dubious articles of faith, all the imperfect forms of prayer, all the erroneous translations of scripture, all the unaccountable rubrics and prescriptions of the Common-Prayer Book, together with the questionable ceremonies used; all which have been the scruples, scandals, and stumbling-stone of most good men in England for many scores of years. Do I approve of all these? May I not, by my compliance, hinder as much as in me lies their future reformation? Tell me, good friend, may I innocently, after a reformation upon the wheel, thus by assent and consent sufflaminate the work thereof? These things I have transferred to myself by a figure, but notwithstanding am still yours, &c."

Mr. *Ogden* thought the over-much doting upon the Common-Prayer was one great occasion of the debauchery and wickedness of the age: "many people contenting themselves with being loud and zealous at the prayers, and

§ The passage alluded to by Mr. Ogden (Vid. Cic. in CATAL. II. § 11.) more accurately quoted above, however applicable in some particulars, he certainly did not mean to apply in all, as it is hoped no Dissenters will; much less to the persons of every individual, there being doubtless many happy exceptions. ED.

making

"making that all their religion, as if they intended, "μυκτηρίζεσθαι (as the expression is *Gal.* vi. 7.) that is, to "mock God, and go to heaven in their sins, whether he "will or no."

He was a person of unwearied diligence; and tho' his time was greatly taken up with his school above forty years, he wrote his sermons *verbatim*. He was a man of great wisdom, tenderness of conscience, and real piety, who took frequent occasions to instill good thoughts into them that were about him. He walked with God; and was frequent, tho' always short, in prayer. He was also a peaceable, humble, and charitable man.—After his ejectment in 1662 he continued his school at *Mackworth*, till the five-mile-act took effect, when he fled into Yorkshire; but after some time he returned to his employment at *Derby*, where his school flourished, and he had many gentlemen's sons under his care. In the year 1685, the public schoolmaster of the town, (a man of no great reputation) commenced a suit against him for teaching school there, to the prejudice of the free-school, and contrary to the Canon, &c. Mr. *Ogden* tried the cause in the court of Arches, which cost him a hundred pounds, and he was cast after all. Whereupon Sir *John Gell* gave him the free-school of *Wirksworth*, in 1686, where he continued to his dying day, diligently instructing his scholars daily; and, after liberty was granted, preaching to the inhabitants thereabouts on the Lord's days. He was seized with the palsy in the pulpit, which greatly impaired his faculties. He continued several weeks in patient expectation of his change, which happened *May* 25, 1697, when he was aged above 70, and was buried in the church at Wirksworth.

WORKS. Besides the MSS. beforementioned, which were never published, he wrote and printed only one piece, which was on a political subject, &c. in 1683, or 1684, and was very suitable to the complexion of those times.

MARSTON upon DOVE [V. 70*l.*] Mr. JOHN BINGHAM. Of *St. John's Col. Camb.* He was born at *Derby*, and educated at *Repton* school. Having staid at college till he was about twenty-four years of age, he removed to London, for the cure of a foot, which was hurt when he was a child. He was two years under the surgeon's hands, and at last was forced to have his leg taken off. The anguish attending this sore had turned him as white at twenty-six years

old as he was at eighty. He was sometime chaplain in a family, and about the year 1640 was chosen middle master of the free school at *Derby*, and afterwards the chief master. He would not for a great while undertake a pastoral charge; but was at last prevailed upon, and was presented by the earl of Devonshire, to the vicarage of *Marston*, in which he continued till the fatal year 1662. Upon the coming out of the Five-mile-act, he removed to *Bradly-Hall* for three years, and taught several gentlemen's sons, who boarded with him. He afterwards lived seven years at *Brailsford*, where he met with much trouble, and was excommunicated by means of the incumbent, notwithstanding that he was a man of great moderation, and used to attend with his family at church every Lord's-day morning; tho' in the afternoon he preached in his own house, only to the number allowed by the act. Upon K. Charles's Indulgence he preached at *Hollington*, where his friends, Mr. Seddon, Mr. Charles, Mr. Ogden, and Mr. S. Hieron, took their turns. Mr. *Bingham*'s excommunication made a great disturbance in Brailsford parish, and therefore, to avoid giving offence, he removed to Upper *Thurneston* in Sutton parish, where he and his family were interred.

He was a good scholar, and well acquainted with the languages. He subscribed to the Polyglot bible, and stirred up others to encourage so noble a work. He was remarkably temperate, of a charitable disposition, and of true unaffected piety; loving real goodness wheresover it appeared, how much soever persons might differ from him in their sentiments. He was always chearful under the greatest difficulties, contented and thankful in all circumstances, and a great contemner of the world when it interferred with his conscience. One instance of it deserves remark: Dr. *Sheldon*, Abp. of Canterbury, with whom he had an intimacy of a long standing, wrote to persuade him to conform; telling him that he lay so near his heart, that he would help him to any preferment he desired. He acknowledged the favour, but told him that they two had not been such strangers, but that he might very well know his sentiments on the subject; and added, that he would not offer violence to his conscience for the best preferment in the world. He was a person of great faith, in the darkest times; and bore up his spirit in confidence that 'all things would work together 'for good' to the church of God.——When he was about seventy years of age, he broke an arm by a fall from his

horse.

horse. The next year he was taken with a quartan ague, which held him seven years, and brought him so low, that his life was despaired of. And yet, when the fits were gone off, he would often say, he was fully persuaded he should live to see a very great change, tho' he knew not which way it would be effected. Accordingly he lived, tho' in great weakness, to see K. *William* and Q. *Mary* settled on the throne of England, which much rejoiced his heart. He at length expired through age, as a lamp goes out for want of oil, on the Lord's-day, *Feb.* 3, 1689, aged 82. His funeral sermon was preached by Mr. *Crompton*, on *Ps.* xii. 1.

MATLOCK [R.] Mr. THOMAS SHELMERDINE. Of *Christ's Col. Camb.* A native of *Lancashire.* He was a diligent preacher several years at *Criche*, where he was surrounded with good old Puritans, in that parish and the neighbourhood, who greatly strengthened his hands in his work. He was very chearful in conversation, but had the affliction to have a very melancholy, tho' pious wife, to whom he made a tender husband. From *Criche* he removed to *Matlock*, where he faithfully discharged his duty, and lived peaceably with his neighbours; in which he found more benefit than his successor did from his contentious behaviour. When he was silenced he removed to *Wirksworth*, where he did not long survive.—In his last sickness he expressed good hope with respect to futurity, and much satisfaction in the review of his conduct. He told his friends "he was going to his preferment," and said to one of them, "Next to my hope of heaven, I rejoice that I "was turned out of *Matlock*."

MICKLEOVER [V.] SAMUEL CHARLES, M. A. Of *Corp. Chr. Col. Camb.* Born at Chesterfield, *Sept.* 6. 1633. Ordained in 1655. He first settled at *Kniveton*, and then resided in Sir *John Gell*'s family at Hopton. He was afterwards presented by Sir *John Curzon* to this parish of *Mickleover*. His early ministrations were affectionate, judicious, and successful. He exercised a particular and constant watch over his own soul, especially in solemn duties, public and private. He laboured for some time under strong temptations, which increased his spiritual experience. He observed the day of his ejection out of his living as a fast all his life after. He viewed conformity in such a light, that he could not yield to it without doing such violence to his con-

science as to express his persuasion, that if he had conformed he could not have been saved §. When he left his parsonage-house, he wrote thus in his diary: "For thy sake, O Lord, I left my house. So far as I can look into mine own heart, for thee only have I left houses and lands; may I have my hundred fold in the world to come. It was said of Abraham that he went out, not knowing whither he went: I am sure I went out, not knowing whither to go." Tho' he met with many difficulties as a Nonconformist, they were sanctified to his spiritual advantage.

After his ejectment he preached about occasionally while he was in Derbyshire: his longest settlements were at *Belper* and *Hull*. At the latter place he laboured several years with faithfulness, diligence, and acceptance. He was there, however, at length imprisoned, on which occasion he writes thus:—"A prisoner for Christ! Good Lord! what is this "for a poor worm! *Such honour have* not *all his saints.* "Both the degrees I took in the university have not set me "so high as when I commenced prisoner for Christ."—God singularly blessed his labours at *Hull*, and his behaviour in that place procured him much respect from the magistrates of the town. But the earl of Plymouth coming thither, after he was made governor of it, sent for the mayor and aldermen, and with great vehemence urged them to suppress the meetings of the Dissenters; threatening them with the loss of their charter if they did not. One of the aldermen (Mr. *Duncalf*) told the earl "that, by many years observation, he found the Dissenters who lived among them were pious, peaceable men, and loyal subjects to the king; and therefore, he being an old man, and going into another world, would have no hand in persecuting them." But this did not hinder his lordship from pressing the matter so far, as that the mayor and aldermen sent immediately to apprehend Mr. *Charles* and Mr. *Ashley*, the ministers of the two dissenting congregations. Mr. *Ashley* had so much warning given him, that he escaped out of town before the officers came to his house; but Mr. *Charles* was apprehended and brought before the mayor and aldermen, who committed him to prison. The

§ To some persons this may have the appearance of insufferable bigotry. But it should be observed, that he was not censuring those whose consciences allowed them to conform: He spoke only of himself, who could not do it without acting against his conscience. And we are told *Rom.* xiv. 23, *Whatsoever is not of faith* (that is with a full conviction of its lawfulness) *is sin.* And certainly all wilful deliberate sin, if persisted in, is inconsistent with the hope of salvation.

freedom of speech which he used while he was before the magistrates made some men very angry; which coming to his ears, he the next day wrote an account of all that he said, and sent copies to several of his friends to prevent misrepresentations. It was as follows: On *Feb.* 2. 1682, being brought before the magistrates of the town of *Hull*, he begun thus:

I am here, my masters, in obedience to your warrant; what's your pleasure with me? But I pray you consider before you do any thing, that imprisoning the ministers of the gospel is the devil's work; and I do not apprehend you can do his work, and escape his wages§.——*Aldermen*: Mr. Charles, we expected another manner of salutation from you.——*Mr. C.* What manner of salutation, gentlemen, did you expect from me?——*Ald.* A salutation of peace; you are to preach the gospel of peace.——*Mr. C.* I am so, and also the terror of the Lord, to all wicked and impenitent sinners, and hard-hearted hypocrites.——*Ald.* You are so.——*Mr. C.* But, my masters, are there no malefactors in Hull, but two ministers of the gospel, Mr. Ashley and I? Are there no drunkards, no swearers, no Sabbath-breakers? Nay, if you look into your cellars, is there nothing of the growth and product, and manufactory of the French king's dominions?—*Mayor.* You may inform. *(Thereupon he was ordered to withdraw. Being called in a little after, the discourse was continued thus:)*

Ald. Mr. Charles, have you taken the oaths of allegiance and supremacy?——*Mr. C.* I am ready to take them.——*Ald.* Are you in holy orders, according to the church of England?——*Mr. C.* I came not here to accuse myself.——*Ald.* Do you preach?——*Mr. C.* You know what I do.——*Ald.* Do you not inhabit the town? and have you not an house in Mytton-Gate?——*Mr. C.* You can tell as well as I. But, gentlemen, before you pass any ugly sentence, consider the dying votes of the last Westminster parliament, of immortal honour. "Resolved, That the execution of the "penal laws upon Dissenting Protestants, is at this time "grievous to the subjects, and a furtherance to Popery, and "a weakening to the Protestant Religion, and dangerous to "the kingdom."——*Ald.* It was not their dying votes.——*Mr. C.* They were their dying votes.——*Ald.* It was the Papists that they intended.——*Mr. C.* It was on the be-

§ Such a mode of address is not to be vindicated. It is no wonder that the magistrates should have been exasperated by it. Ed.

half of the Dissenting Protestants that the votes passed.——*Ald.* Do you call the execution of the king's laws ugly work?——*Mr. C.* But before you execute the king's laws, (God bless him, and prolong his life, and send him to outlive me) I pray you hear me this one thing. There have been some persons in England, who have made as great a figure in the world as any in Hull, (no disparagement to the worthiest of you) who were hanged for executing the king's laws.——*Ald.* That is sedition.——*Mr. C.* Sedition! sedition! And all our chronicles and histories, and several of our law-books and acts of parliament ring of it. But if you will execute the law, pray do not out-do the law; for it is severe enough upon us.——*Ald.* If we do, you may look for your remedy.——*Mr. C.* Remedy! I had rather never be sick than be put to look for my remedy.——*Ald.* When was there ever any hanged for executing the king's laws? There never was any such thing.——*Mr. C.* Yes; Empson and Dudley, for executing the king's laws in Harry the Seventh's time, were hanged in the first year of Harry VIII. And this very law which you are about to execute upon me, was obtained of a parliament of such constitution, that it was carried but by two votes, of an 105 yea's, against 103 no's.——*Ald.* What constitution was that parliament of? Was it not of king, lords, and commons?——*Mr. C.* Yes, yes.——*Ald.* We did not send for you to preach to us.——*Mr. C.* I doubt you want one to tell you the truth.——*Ald.* We have a protestant church, and a protestant ministry.——*Mr. C.* Long, long, long may you so have! Yet I pray, let me acquaint you with this: The Jews had a church established by God's own law, and a ministry established by law, and yet their silencing, imprisoning, and murdering a few poor fishermen that were commissioned, by the Redeemer of the world, to preach the everlasting gospel, cost them so dear, that God has not done reckoning with them unto this day; and it is now above 1600 years ago.——*Ald.* It was not for silencing the apostles; it was for crucifying Christ.——*Mr. C.* It was so indeed; but that did not fill up the measure of their sin, nor bring the wrath of God upon them and their posterity, *to the uttermost*, till they *forbad the apostles to preach to the Gentiles, that they might be saved.* 1 Thess. ii. 15, 16,——*Ald.* We have as learned men in the church of England as you.——*Mr. C.* Yes, yes; some whose books I am not worthy to wipe the dust from.

Town-Clerk. He does not speak as he thinks.——*Mr. C.* How

How can you tell that, unless you were God Almighty, the searcher of hearts, whose prerogative only that is? Are not you the town-clerk?——*Town-Clerk.* Yes.——*Mr. C.* I wish you had as much wisdom and honesty as the town-clerk of *Ephesus* had; he took the part of the blessed apostle St. *Paul*; but you are very brisk against me. I pray you, gentlemen, do not judge my case, and deprive me of my liberty, by a piece of the law, but let the whole Act be read. ——*Ald.* 'Tis a long act, and we must go to dinner. One of them said, It is a short act, a short act; let it be read. For which he had little thanks given him by some. However, the act was read; and then they went on.——*Mr. C.* Where are the two witnesses? Let me see them face to face, (according to the manner of England) that will swear I was the parson, vicar or curate, and did refuse to give my assent and consent to take the oath, and to make the declaration, according to the Act of uniformity.——*Ald.* It is no matter. ——*Mr. C.* There must needs be proof, that I am such a person as the act describes; for there are more preachers in Hull than Mr. Ashley and I: and you may as well, if you have not proof that I am the parson, vicar, or curate, send for the man that goes next by in the streets, and execute the Five-mile-act upon him.——*Ald.* Do you think we sit here like a company of fools? Will you take and subscribe the oath, according to the act?——*Mr. C.* Let me see it proved according to the act, that I am concerned in it, and then I will tell you more of my mind.——*Ald.* You do preach, you do baptize, you do administer the sacrament.——*Mr. C.* Did you see me?——*Ald.* No; but we did hear so.—— *Mr. C.* And will you deprive a man of his liberty by hear-say? You may then find yourselves work enough, as the world goes.——Upon this they ordered him to withdraw; and he was carried to the jail, where he was imprisoned six months. After he was set at liberty, he continued labouring among his people to the day of his death.

He was an excellent scholar, well skilled in the oriental languages, and a great historian; an accurate, lively, and successful preacher; indefatigably studious; very retired and devout; a prudent œconomist; of a warm and courageous temper, and a zealous reprover of reigning vices. He enjoyed firm health till overtaken by the student's diseases, the stone and strangury, which he bore with invincible patience, and of which he died *December* 23, 1603, with great peace and comfort, yea with assurance and triumph.

MONEY-ASH. Mr. ROBERT COOK.

NORTON [V. 45*l.* 3*s.* 6*d.*] Mr. JEREMY SCOALES. He was born at *Salford* near Manchester. When he was ejected, he removed to his native place, and there lived on his estate. He was very industrious in his Master's work, and preached as he had opportunity. He used to take much delight in days of prayer and humiliation, in which he was often charged by his brethren with holding out too long; tho' he was usually pertinent and acceptable. He was an upright-hearted man. He died *April* 27, 1685, aged 56, and left a son in the ministry among the Nonconformists whose name was *Nathaniel.* See Mr. *Mathew Henry*'s Life, p. 279.

PENTRIDGE [V. 12*l.* 15*s.*] Mr. ROBERT PORTER. Of *Camb.* Univ. He was a native of Nottinghamshire. His abilities were great, his fancy rich and fertile, and his wit rendered him the desire and pleasure of gentlemen in conversation. After God had effectually touched his heart, which was not till after his coming from Cambridge, he betook himself to close study and a strict conversation. His proficiency was considerable. Few men better understood their Bible than he. His judgment was solid, his eloquence natural, and his language scriptural. His people were poor, but his labours among them were great and very prosperous. His stated income was not above fifteen pounds *per ann.* but being greatly beloved by the neighbouring gentry and others, they raised it to near fifty. He was invited to places where he might have had much more, but he refused, because he found his ministry successful, and thought it would be difficult for the people to get a suitable supply.—He was abundant in prayer, preaching, catechizing, and visiting from house to house. If the meanest persons in his parish were sick or in any difficulty, he was always ready to pray with them, or give them a sermon suited to their exigencies, in both which he had an uncommon faculty.

When he was ejected in 1662, he continued as long as he could within the parish, to assist his people in private. Sometimes he preached in his own house; sometimes he went by night to an obscure house about a mile off, till the coming out of the Oxford-act, when he retired to *Mansfield*, where he ended his days. From thence he used often to visit his former flock, keeping days of prayer with them, *&c.*

And

And many a dark night hath he travelled in dirty and dangerous roads, from his regard to the good of their souls. When one of his hearers came to visit him, a little before his death, he said to him, "Never did any one go with more joy "to his most pleasing recreation, than I have gone to *Long-croft*-fields to preach to you."—At *Mansfield* he attended on the public worship, in the establishment, and held his meetings before or after it, that he might not interfere; for his principles were moderate. Such love did he conciliate there, by his blameless and pleasant conversation, and his discreet management of himself, that when others were clapped into prison, upon what was called Lord *Russel*'s plot, a considerable person who constantly kept to the parish church, went to the lord-lieutenant, and offered to be bound for his good behaviour. The offer was accepted; and Mr. *Porter* continued in his own house without disturbance or suspicion. —He was looked upon as a great blessing in those parts, and highly valued by his brethren, who used to consult him upon difficult cases, and paid a great deference to his judgment. He died at Mansfield, *Jan.* 22, 1690.

WORKS. An Account of the Life and Character of Mr. John Hieron, and other Derbyshire ministers.—A Farewell Sermon, in England, Remembrancer, on *Zeph.* iii. 18. [§ This is the xvith. in the Country-collections, and contains ample proof of his great moderation, and his aversion to an unnecessary separation from the church of England.]

SANDY-ACRE. Mr. JOSEPH MOORE. He was born at Nottingham, and educated in *St. John's Col. Camb.* when the pious Dr. *Tuckney* was master. He was sober-minded from his youth, and entered young into the ministry; but his youth was not despicable, as he was grave, serious and savoury. After his ejectment he spent the rest of his time in different private families, in praying, preaching, and catechizing. He was a hard student, an inquisitive man, and a pertinent useful preacher. He lived well, and he died happily, *Nov.* 25, 1684.—In the Collection of Country farewell sermons, the xvth is his. [The text is 2 Peter i. 15, a very suitable and useful discourse.]

SHELDON [C.] Mr. JOHN BEEBY. A man eminent for his close walking with God. He was at *Tidswell* till the Restoration, when he removed to *Sheldon*, and there was ejected byth e Unifrmity-act, in 1662.

SHIRLY [V. 35*l.*] Mr. SAMUEL HIERON, who was brother to Mr. *John Hieron*, of Bradsall. He made no great figure in the world, but was an honest man, and a useful preacher; much beloved by those amongst whom he laboured. Few men's outward circumstances more strongly urged their conformity than his; yet he followed the dictates of his conscience, and left a pretty good living, at Bartholomew-day, 1662, when he threw himself, and all his affairs into the hands of God's providence. Tho' he removed from place to place, and everywhere met with great difficulties, he experienced the divine tenderness and compassion, and had enough to carry him to his journey's end, at which he arrived *March* 24, 1687.

TURNDITCH [C.] Mr. THOMAS SWETNAM. Of *St. John's Col. Camb.* He was the son of Mr. *Joseph Swetnam*, who was preacher at Alhallows in *Derby*. He had the Bishop's licence to preach, which was never recalled.

WORKS. A small Piece in 8vo. consisting of three Sermons, *viz.* The Grand Question; on *Psal.* xv. 1. The Holy Man's Honour; on *Mal.* iii. 17. The Heavenly Conversation; on *Phil.* iii. 20.

Mr. JEREMIAH WHEAT preached as a candidate in this county in 1662, when the uniformity-act silenced, tho' it did not eject him. He was afterwards chaplain to Sir *John Bright*, Bart. of Badsworth in Yorkshire. He was a good scholar, a hard student, and an eminently pious man. He died most comfortably in the Lord, about the year 1667.

Mr. CHARLES SAGER. Of *St. John's Col. Oxf.* He was born near *Burnley* in Lancashire, in 1635. While he was at the university, the most religious students were his companions. At the age of twenty, he was chosen master of the public school at *Blackbourn*, in which station he was highly useful, and met with general respect, as appears from his being connived at by the governors of the school and the gentry thereabout, till the year 1668 or 1669, tho' he could not conform to the established church. He began to preach in the year 1660, and tho' he set about the work with trembling, God owned him in it. After he was turned out of the public school, he betook himself to the teaching of a private one in the town, and had many gentlemen's sons and others under his care. In this employment, at the same time frequently preaching, he continued till 1683, when Major *Nowel*,

Nowel, his great enemy, sent him to Lancaster prison by a *capias*, and there he remained near six months. During his confinement, he was useful among the prisoners, and several persons also of the town, by setting up a conference on the Lord's-days. His prison comforts and improvements were very great. In the year 1687, he was chosen pastor to a people at *Darwen*, in Lancashire where he laboured in the work of the Lord, with great acceptance and success, till God removed him by a paralytic stroke, on *Feb.* 13, 1697. He was a good scholar, very affable, blameless in conversation, and generally beloved. He had a peculiar way of reproving sinners in private, and was so successful in it, that the guilty either heard him with patience, or came under some restraints. Much of his discourse in the families where he visited, was about spiritual concerns, and particularly directed to young persons; the good fruit of which he lived to see, in that not a few of them solemnly gave up themselves unto the Lord, in which he much rejoiced.

Mr. BUXTON.—Mr. FINCH.—And Mr. FORTH.—The places of their ejectment are uncertain.

The following persons afterwards conformed:

Mr. MATTHEWS of *Edlaston*.—Mr. POOL of *Muggington*.—Mr. JAMES LAUGHTON of *Dower* chapel.—Mr. JAMES SUTTON, of *Crich*.—Mr. EDWARD HOLLINGSHEAD, of *Ashford* chapel.—Mr. EDWARD BUXTON, of *Swetenham*.

ADDENDA.

ADDENDA.

HAVING met with the life of Dr. MANTON,* by Dr. *William Harris*, since the greater part of this volume was printed, the following abridgment of it is with pleasure presented to the reader, in addition to the short account given of that great man, page 175, &c.

Dr. THOMAS MANTON had his grammar-learning at the Free-school in *Tiverton*, and was placed in *Wadham college*, *Oxford*, in 1635; where he made such proficiency, that he was ordained at the age of twenty, by the excellent Bp. *Hall*, then at Exeter; who took particular notice of him, as likely to prove an extraordinary person. He himself, however, ten years afterwards, lamented his entrance on the ministry so early, as a rash intrusion. (See his *Expos.* on *James* v. 19.)—The times were then perilous, and he was confined in *Exeter* when it was besieged by the king's forces. After its surrender he went to *Lime*. He preached his first sermon at *Sowton*, near *Exeter*, on *Matt.* vii. 1, after being sometime unsettled, he was chosen at *Colyton*, to preach a weekly lecture; and was much respected. On his coming to London he was soon noticed, and frequently employed. He soon after married Mrs. Morgan, of a genteel family at *Sidbury*, Devon. His first settlement was at *Stoke-Newington*, about the year 1643; to which living he was presented by the Hon. Col. *Popham*, in whom he had a kind patron, whose pious lady also highly esteemed him. Here he continued seven years, and was often not only engaged in preaching, but on other affairs in the city. The second of the sermons before the Sons of the Clergy was by him. He delivered several before the parliament, in which he discovered great prudence, particularly in that preached after he had borne his testimony against the death of the king, on *Deut.* xxxiii. 4. 5. This however gave great offence, and some in the house talked of sending him to the

* It is prefixed to the second edition of his Sermons on the 119th Psalm. Dr. *Calamy* was highly censurable in making so little use of this excellent piece of biography.

tower,

tower, when his friends advised him to withdraw; but he never flinched, and the heat abated.

Mr. *Obadiah Sedgwick*, of Covent Garden, being disabled for his work, several persons were proposed to succeed him, but he would not resign till Dr. *Manton* was mentioned, and then he readily yielded. He was presented to this living by the Earl, afterwards Duke of Bedford, who esteemed him highly to his dying day, and sent him a key of of the garden which belonged to Bedford-house. In this situation he had a numerous and grand audience, among whom frequently was the excellent Abp. *Usher*.—Dr. Manton had a great respect for Mr. *Christopher Love*, who was beheaded in 1651 for assisting the royal family, and attended him on the scaffold; when, as a token of respect, he gave him his cloak. The government finding that the Dr. intended to preach his funeral sermon, expressed displeasure, and the soldiers threatened to shoot him. But he was undaunted and preached at Mr. *Love*'s church, in St. Lawrence Jury, to a numerous congregation, tho' without pulpit cloth or cushion. The sermon was sometime afterwards printed.—Tho' he was far from courting the favour of that government, they professed at least to esteem him, and *Cromwell* sent for him to Whitehall on the morning of his installment, telling him, not till he came, that it was to pray on the occasion; and when he begged to be excused, urging the shortness of the notice, he said, that such a man as he could not be at a loss to perform the service, and put him into his study for half an hour to premeditate.* The Protector made him one of his chaplains. He was also appointed one of the committee for trying ministers; and he seldom absented himself from that troublesome service, as he himself was heard to say, in order that he might do all in his power to keep matters from running into extremes. One remarkable instance of his kindness is worth recording. A clergyman of respectable appearance, somewhat in years, appeared before the commissioners, when Dr. Manton called for a chair, at which some of them were displeased. This minister, after the Restoration, was preferred to a bishopric in Ireland; and he retained so affectionate a remembrance of Dr. Manton, that he charged Bp. *Worth* when he came

* Whitlock, who was present, mentions Dr. Manton's prayer on this occasion (Mem. p. 661.) and says, "He recommended his Highness, the "parliament, the council, the forces, and the whole government and peo-"ple of the three nations, to the blessing and protection of God."

to

to London, to visit the Dr. and tell him, that if he was molested in his preaching in England, he should have liberty to preach in any part of his diocese in Ireland undisturbed.—What interest he had with the Protector (which was very great) he never applied to any sordid ends of his own, but for the benefit of others, Royalists not excepted. Accordingly he applied, at the request of some of the principal of them, for the life of Dr. *Hewit*, who was condemned for a plot against the government; and had it not been for the peculiar aggravations of guilt in the case, the Protector declared he would have yielded to the Dr's intercession.

In the year 1660 he was very instrumental, with many other Presbyterian divines, in the Restoration of K. Charles II. He was one who waited on the king at BREDA, and was afterwards sworn one of his chaplains. It was this year that he, with Dr. BATES and other Royalists, was created D. D. at *Oxford*, by virtue of his Majesty's letters. He was also appointed one of the commissioners at the Savoy conference, being the first to receive the commission from the Bp. of London, who wrote him a most respectful letter on the occasion, of which Dr. Harris has preserved a copy. At this time he was offered the deanery of Rochester, which they who had purchased bishops and deans lands pressed him to accept, offering him their money for new leases, which he might have taken, with the deanery, and quitted it again in 1662, as there was then no assent and consent imposed; but he scorned thus to enrich himself with the spoils of others.—In the interval between the restoration and the fatal Bartholomew day, he met with no molestation, being well respected in his parish; only a little before his ejectment, one of his hearers complained to Dr. *Sheldon*, Bp. of London, that Dr. Manton deprived him of the means of his salvation, by not using the common-prayer; when the bishop answered, "Well, all in good time; but "you may go to heaven without the common-prayer."—He was also greatly esteemed by persons of the first quality at court. Sir *John Baber* used to tell him, that the king had a singular respect for him. Lord chancellor *Hyde* was always highly obliging to him, and gave him free access to him on all occasions; which he improved, not for himself, but for the service of others. One instance of it was before related.—But after the Dr. refused to conform in 1662, so fickle is the favour of the great, that he fell under his Lordship's displeasure, who accused him to the king of some

some treasonable expressions in a sermon. On which his majesty sent for him, with an order to bring his sermon with him. On reading the passage referred to, the king asked whether, upon his word, that was all he said; and upon a solemn assurance that it was, he replied, "Doctor, "I am satisfied, and you may be assured of my favour; "but look to yourself, or else *Hyde* will be too hard for "you."

After his ejectment, he usually resorted to his own church, where he heard his successor Dr. *Patrick*; till he was obliged to desist, in consequence of that great man's unjustly and imprudently charging him with being the author of an anonymous and scurrilous letter*.—After this he preached on the Lord's-day evenings in his own house, and on Wednesday mornings; for which one justice *Ball* often threatened him, and at last proceeded against him. The churchwardens also gave him some trouble; but the Duke of Bedford, having the choice of one of the three, took care to have a friend of the Dr. among them, and in other respects gave him countenance. Lord *Wharton* allowed him the convenience of his house, which adjoined his meeting in St. Giles, and the Earl of *Berkshire*, though a Jansenist papist, who lived next door to him, gave him liberty, when in any trouble, to pass over a low wall into his premises.—When the Indulgence given in 1670 expired, and the Dr. was apprehended, after his sermon on the Lord'd day, many persons of distinction attended him, among whom was the Duke of *Richmond*; so that he met with civil treatment; and when a prisoner in the Gatehouse, Lady *Broughton* who was the keeper, tho' usually severe in her office, granted him every convenience; and when she went in the country, ordered the keys of the common jail to be brought to him every night, and no one but his own servant opened and shut his own apartment; so that he might at any time have escaped, but he only ventured once to go with his keeper to visit his friend Mr. *Gunston*.

After his release, when the Indulgence was renewed, he

* Dr. *Patrick*, afterwards Bp. of *Ely*, in the heat of his youth, wrote the first volumes of the *Friendly Debate*, designed to expose the Nonconformists; a work afterwards carried on by *Parker* with a more virulent spirit. But in his more advanced age, the good bishop grew more moderate, and in a public debate in the House of Lords, on the *Occasional conformity Bill*, declared that he had lived long enough to alter his opinion of the Dissenters, and to disapprove the manner in which he had, in his younger years, written against them.

preached

preached in a large room in White-hart-yard; but there he was at length disturbed. A band of rabble came on the Lord's day morning to seize him, but having timely notice he escaped their fury. Mr. Bedford who had preached for him, they dismissed, but took the names of several present. Lord *Wharton* was there, whom they pretended not to know, and on his refusing to tell his name threatened to send him to prison, but they thought better of it. The place was fined 40*l.* and the minister 20*l.* which his Lordship paid. Sir *John Baber*, who owed all his court preferment to the Dr.'s interest, continued his hearty friend.—When the Indulgence was confirmed in 1672, the merchants set up a Lecture at *Pinners Hall*, which was opened by Dr. *Manton*, who espoused the cause of Mr. Baxter, when a great clamour was raised against him, for a discourse which he had delivered there, on *John* v. 40. and at his next turn sharply rebuked those who had joined in it. He thought Mr. *Baxter* one of the most extraordinary persons the church had produced since the apostles days, and was known to have said, that he did not look upon himself as worthy to carry his books after him.

When his health began to decline, he could not be persuaded long to desist from his delightful work of preaching; but he at length consented to spend some time with Lord *Wharton* at *Wooburn*. Finding, however, but little benefit, he soon returned, and gave notice of his intention to administer the Lord's supper, but did not live to perform that service. The day before he took to his bed, he was in his study, of which he took a solemn leave, blessing God for the many pleasant and useful hours he had spent there, and expressing his joyful hope of a state of clearer knowledge and higher enjoyments. At night he prayed with his family, under great indisposition, and recommended himself to God's wise disposal; desiring, "that if he had no further work for him to do, he would take him to himself." When he went to bed he was seized with a lethargy, to the great grief and loss of his friends who came to visit him, as it deprived him of all capacity for conversing with them. He died *Oct.* 18, 1677, in the 57th year of his age, and was buried in the chancel at Stoke Newington.

Dr. *Manton* was a man of considerable learning, and had a fine collection of books. His great delight was in his study. He had carefully read the Fathers and Schoolmen, and had well digested the best commentators on Scripture. He was also

also well read in ancient and modern history, which rendered his conversation entertaining and instructive. He would discourse with young gentlemen who had travelled, so as to surprise them with his superior knowledge of things abroad, which he talked of as if he had been on the spot. In this view, *Waller* the poet used to say, that he never met with his equal.—He took great pains with his sermons, so as sometimes to transcribe them more than once; and if one that he had composed did not please him, he would sit up all Saturday night to make another. If a good thought came into his mind in the night, he would light his candle, and sometimes write for an hour. Dr. *Bates* used to say, that though he sometimes heard the greatest men deliver a mean discourse, he never heard such a one from Dr. *Manton*.—Dr. Harris has given a particular account of his writings, with the time and occasion of them; also the encomiums of different persons. We shall only observe here, that the bookseller offered him 60 l. for his Sermons on the 119th *Psalm*, or *The Paris edition of the Councils*, in 30 vols. *fol.* and that the Dr. paid him the money for them, because he found it too great an interruption to his other work to transcribe these discourses; so that after his death they were published from his notes, as many others of his sermons were; which occasioned them to appear under a great disadvantage.

Several Funeral Sermons having very lately fallen into my hands, I have extracted from them some additional account of the following ministers.

Mr. WILLIAM WHITAKER. Page 157.

Dr. Annesley, in the sermon preached at his funeral, on *Zech.* i. 5, 6. besides what Dr. Calamy has quoted from it, mentions the following particulars.—"In the fifteenth year of his age he was admitted in *Emanuel College*, whose first tutor gave him this direction, which he constantly observed; *viz.* To note down every day what and how much he studied, that in after times he might repent of what time he had lost. While he was a pupil, he was, as it were, a tutor to many tutors in the college; divers of the fellows desiring, and receiving, directions from him in the oriental tongues. Dr. *Holdsworth*, then master of the college, took such notice of him, while a *fresh man*, that he gave him the keys of the college library, and appointed him tasks in translating *Eustathius*

Eustathius upon *Homer*, wherein he did so much as is scarcely to be imitated..... For his time he was one of the greatest ornaments and tutors of the university. I may say of him something like what was said of Moses, *Acts* vii. 22. He was skilled in all necessary learning, and in all he undertook he was a workman that needed not to be ashamed. His deserved fame is not confined within the narrow seas: you cannot shew me throughout England such a *Schola illustris* for foreign divines; his house was for many years full of candidates in divinity, who returned accomplished for their work.—In the 24th year of his age he entered into the ministry, and how he hath fulfilled it you all know. He took the counsel of the apostle to Timothy, *Give thyself wholly to them*. When he preached his farewell sermon to his people in the country, from whom he was torn away, by the determination of the ministers in the city, there was not only a flood of tears, but the lamentations of many were so loud, that his own voice could scarcely be heard.—His presence was so refreshing to us (his brethren) that whenever he came among us we were all ready to rise up and call him blessed."

ROGER DRAKE, D. D. Page 180.

Dr. *Annesley*, in his preface to his funeral sermon for Mr. *William Whitaker* (which it is evident Dr. Calamy had seen) mentions his having delivered the substance of that sermon some years before, on the occasion of the death of his intimate and most valuable friend, Dr. *Drake*, of whom he there gives the following account. "Consider him every way, and his worth was inexpressible. For his personal graces, during forty years standing in Christ, he was eminently blameless..... For his relative piety, his way of instructing, reproving, convincing and counselling every person in his family, severally and privately in his study, as occasion required, praying with them ere he dismissed them; I never heard of the like. For his worldly incomes, he ever laid by the tenth part for the poor, before he used any for himself.—For his ministerial excellencies, ... these are well known to those that knew him, but will be scarcely credible to those that knew him not; and therefore I say so little of them. Those that heard him pray upon any extraordinary occasion, must be forced to acknowledge, his praying by the spirit was not fanatical. His writings will be esteemed while there are books in the world, for the stream of piety and learning that runs through his sacred chronology. But the elevation

vation of his graces in his death-bed sickness was most remarkable: he went out like one of the lamps of the sanctuary, with a sweet perfume. I cannot tell you his triumphs of faith; his foretastes of heaven; his earnest and holy discourse; his admirings of God; his unwillingness to retreat into the wilderness; his charge to his children, that they should not dare to meet him at judgment in an unregenerate state; and his sealing of his ministry to his parishioners that visited him. The last time I saw him, his discourse of the love of God was such, that I expect not to hear of such another till I come to heaven."

Mr. FRANCIS JOHNSON. Page 257.

In the sermon preached by Mr. *Lloyd* at his funeral, he is said to have been sometime Fellow of *All-souls*, and afterwards Master of *University College, Oxford*. The text is *Joshua* i. 2. *Moses my servant is dead*.—As a reason for the choice of this text, the preacher says, in his introduction, "When you remember how great and public a person he hath been in former days, though of late years buried in obscurity; and of what magnitude this star that is fallen was, who in his last winter stormy nights of trouble and persecution was inveloped in the clouds, as if quite set, yet in fairer times gave as great a light in his lesser sphere, and shone as much in his confined orb, as did Moses in his greater . . . . . you will readily think the text well enough adapted to the providence."—In the course of the sermon, he points out the resemblance between Mr. Johnson and Moses in the following particulars. 1. As a man of prayer. 2. As a man of learning. 3. As a modest man, who could by no means be persuaded to think himself fit for so worthy an employment as God had designed him. 4. As a man eminent for his meekness and patience. "Fancy a man, the best of mere men, who formerly was followed with continual affluence of the things of this world, through the whirl of providence brought to a condition next to poor and indigent: who was the desired company of the greater and more refined sort, forced to converse with the poorer and more ordinary: and who [once] governed the highest rank of men in their advances in the superior liberal arts and sciences, and chiefest possessions, compelled (to divert a greater noise) to sit among the

cries and clamours of children, and instruct them in the rudiments of reading; in a word, fancy one encompassed with all the afflictions of *Job* . . . perfectly endued with Job's patience too, and then you but begin to think equally of his."——

The account given of Dr BATES's Father, page 115, (tho' communicated by two medical gentlemen) as the author of Elenchus motuum nuperorum in Anglia, &c. is found to be a mistake, as any reader will perceive it must be, who turns to the *Biog. Britan.* or the *General Biograph. Dict.*— The ancestry and birth-place of this great man yet remain undiscovered. The note respecting his brother, will, of course, be corrected.

Under the article GLOSSOP, in Derbyshire, mention is made of Colonel *Bright*, as a friend of Mr. *Bagshaw*. A correspondent has sent the following account of that gentleman. "He was a zealous Nonconformist, and his house, at Carbrook, near Sheffield, ever afforded an asylum to the persecuted ministers; several of whom he entertained as domestic chaplains, or procured them employment in that capacity in the army of the parliament. He was a very disinguished character during the civil war, and under the Commonwealth and Protectorship. He was Col. of Foot, Governor of York, one of the Commissioners for the West Riding of Yorkshire, and a member of most of the Parliaments which sat from the breaking out of the war, till the Revolution.

Some readers having expressed a wish for an explanation of the *Oath ex officio*, and of the *Et cætera Oath*, often mentioned in this work, the following is here given:

By the *Oath ex officio* the persons that took it swore, that they would answer all interrogatories put to them, though it were to accuse themselves.

That which was called the *Et cætera oath* ran thus: I do swear that I approve the doctrine, discipline, or government established in the church of England . . . . . and that I will not ever give my consent to alter the government of this church by archbishops, bishops, deans and archdeacons, *et cætera*, as it now stands . . . . . and this I do heartily, willingly and truly upon the faith of a christian.

THE END OF THE FIRST VOLUME.

ERRATA.

Page	line	for	read
Introd. 17	14	all	most of
33	24	Wrottis's	Wroth's
88	15	1762	1672
94	9	Ewan.	Emlyn.
134	bottom	Wright	Wight
220	14	Broad-street	Broadmead
253	6	usu	usu
256	last		in the † in the year 1715
281-6	dele &c. in the title		
361	7	afterwards	however
389	6 after *thee* put		
389	19 (b.)	(	Put the) in the line above
409	14 (b.)		continued
413	14 (b.) *dele* come		
414	19	pudes	pudor
415	2 in the *Greek*	(S)	the (σ) wanting.
423	23	England,	England's
	last		by the uniformity.
429	11 (b.)	Lord'd	Lord's

In a few places the reader will observe a fault in regard to inverted commas, and [brackets]. In a few others § should have been put instead of *.

† N. B. This being the last line in the sheet, the omission was not perceived. It should have been thus: "When in the year 1715, by reason of his age."

☞ Directions will be given at the end of the work for placing the heads, which in the Numbers are inserted promiscuously.

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